

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 1.

BOSTON, SATURDAY, AUGUST 7, 1847.

WHOLE No. 327.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 9 MILK-STREET, BOSTON,

BY J. V. HINES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this office, should be directed to "J. V. HINES, Boston, Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

"Are we almost There?"

[A young lady had visited the South for her health, but finding she hourly grew worse, her friends hurried her home. On the journey, she was very much exhausted, and continually inquired, "Are we almost there?" She died just before reaching home.]

"Are we almost there? are we almost there?"
Said a dying girl as she drew near home,
"Are those the poplar trees that rear
Their forms so high, 'gainst the heavens blue dome?"

Then she talked of her flowers, and she thought of the well
Where the cool waters dashed o'er the large white stone,
And she thought it would soothe like a fairy spell,
Could she drink of that fount when her fever was on.

While yet so young and her bloom grew less,
They had borne her away to a kinder clime:
For she would not tell that 'twas only distress,
That had gathered life's rose in its sweet spring time.

And she had looked where they bade her look,
At many a ruin and many a shrine,
At the sculptured niche and the shady nook,
And watched from high places the sun's decline.

And in secret she sighed for a quiet spot,
Where she oft had played in her childhood's hour:
Though shrub or flow'ret marked it not,
It was dearer to her than the gayest bower.

And oft did she ask, "Are we almost there?"
Still her voice grew faint, and her flushed cheek pale,
And they strove to soothe her with useless care,
As her sighs escaped on the evening gale.

Then swiftly more swiftly they hurried her on,
For their anxious hearts felt a chill despair:
For when the light of that eye was gone,
And the quick pulse stopped, SHE WAS ALMOST THERE!

Needful Preparation for the Advent.

BY REV. E. BICKERSTETH, M. A.

Such a subject teaches very many practical lessons, and the author has elsewhere more at large considered them.

A few short lessons may, however, here be given.

I. It may teach us effectually that difficult lesson, to be WEANED FROM THIS WORLD. "The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever." We learn in a thousand ways how transitory earthly things are. Labor and toil, losses, sorrows, and disappointments, vex and harass the soul. Sickness, disease, and death, invade and possess the body.

But the sure word of prophecy comes with a deeper, wider, and, when received, a more awakening warning. It tells us, that all earthly things, without exception, are passing away—nay, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." All that we now see is but a mere preparation. The kingdom which cannot be moved is yet to come. To be seduced and ensnared by the lusts of this world; to take our rest in it; is to forfeit endless glory, to insure endless ruin. Real Christians, therefore, are dead to the world. Their "life is hid with Christ in

God." It is only "when Christ, who is our life, shall appear," that the deep and full wisdom of this, and the unspeakable love of God, in calling us effectually by his grace to this hidden life, will be seen, "then shall we also appear with him in glory." How is it possible to receive God's testimony, given so repeatedly in his word concerning things to come, to receive this truly in our hearts, and yet to have our whole affections fastened and glued to mere earthly things? When we realize, indeed, in our minds the whole course of prophecy, and distinctly see that God has given clear predictions of what was to happen in the Christian Church, from the ascension of our Lord to his return; that a large part of these predictions have, on the most diligent investigations, in the judgment of wise and holy men, strengthening from age to age, been manifestly fulfilled, and that we are living near to the time of the sounding of the last trumpet, and the judgment of the dead, and his fearful wrath coming on the wicked, it must, it does, change the whole current of our thoughts and plans.—"What manner of persons ought we to be in all holy conversation and godliness!" The semblance of religion, how empty and miserable for such a time. The blending of outward profession of doctrines with worldly principles, how utterly worthless! The zeal for external things, which are all perishing, while inward spirituality and real regeneration of heart are despised: Oh, how vain! No divided heart will do. We must be the Lord's entirely and wholly. The lording it over God's heritage under the vain pretext of an authority, which he has never given (Matt. 20:25, 26; 2 Cor. 1:24; 10:8; 13:10; 1 Pet. 5:3), the cruel usage of fellow-servants by those living in luxurious self-indulgence (Matt. 24:49), how hateful, as well as how self-destructive, in such a prospect of the Lord's speedy coming. May we then, Christian reader, be thus more and more weaned from this world; may we use it, without abusing it; may we sojourn here as strangers and pilgrims, and have our affections ever set on things above.

A second lesson then distinctly set before us is, TO FIX OUR HOPES ON THE COMING GLORY. Hope is "the anchor of the soul," keeping it stedfast amidst the storms that blow on every side. Hope of salvation is a helmet, enabling us to lift up our heads in the day of battle. After the Apostle had spoken of the shaking and removing of the present heavens and earth, he says, it is "that those things which cannot be shaken may remain," and hence describes Christians as "receiving a kingdom that cannot be removed." So the Apostle Peter charges us, "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Whatever may become of the world, and of the things of the world, whatever may become of our native country, or of

the visible Church, to which we belong, what is best in them all, is safe for ever, and will blossom forth in full joy and glory for ever. As to our country, the sins which we see all around us, and of which we are ourselves partakers, may well fill us with fears for it. They will lead the children of God to sigh and cry for all the abominations that are done in the midst of us. No Christian can be indifferent to these deep and dear interests. He cannot be unconcerned about his fellow-men. He has a real, sincere, and full love to all men, desiring their salvation. He is a real brother to all his kindred after the flesh. He is a real patriot to his country. He will like our blessed Redeemer in the last gasp of life, care for his own people, and pray for them, whatever injuries they may inflict upon him. But he has something yet dearer still, dearer than his own life: THE GLORY OF HIS SAVIOR, HIS APPROVAL, AND THE ENJOYMENT OF HIS PRESENCE FOR EVER. He has a better country, a better home, than any on earth. He belongs to a family whose best home is above; whatever then may become of things with which he is now conversant, he knows all is in the hands of infinite wisdom and love. It is only evil will be destroyed, good is in its nature enduring: his best inheritance is reserved in heaven for him. He has a hope, full of immortality. The promised blessings of the new heavens and the new earth, wherein dwelleth righteousness, are his portion for ever. Of the increase of the heavenly kingdom, there shall be no end, and in its increase he shares for ever. He is "kept by the power of God through faith unto salvation, ready to be revealed in the last time. He is begotten again unto a lively hope to an inheritance incorruptible and undefiled, and that fadeth not away."

The more storms gather without, and threaten to overwhelm all things here, the brighter our hope shines, and the nearer it approaches; according to the assurance, "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." This is that joyful hope, for the realizing of which the Psalmist in Psalm after Psalm calls all creation to rejoice (96:11-13; 98:5-9), bidding all things to "rejoice before the Lord, for he cometh, for he cometh to judge the earth." Let us then, as fellow-Christians, who truly believe in the Lord Jesus Christ, fix our hearts more and more on this coming glory. Our general state of mind ought to be "waiting for the coming of our Lord Christ, looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ."

With such blessed prospects, and with a good hope through grace of this glory, earthly trials are wonderfully alleviated. If we really love the Lord, we know that all is now working for our good. Have we to pass through the fiery furnace of affliction? all our graces shall be perfected thereby, and "found to praise and honor

and glory at the appearing of Jesus Christ." Is the dark night of public gloom and desolation, of persecution and suffering, to be endured? We shall have "a song as in the night when a holy solemnity is kept." Or have we seasons of ease and prosperity? with such hopes they will only be used that we may be a larger blessing, and for the wider scattering of that precious seed that shall spring up to everlasting life. Thus in every circumstance "every man that hath this hope in" a quickly appearing Savior, "purifieth himself, even as he is pure."

THE DILIGENT IMPROVING OF THE PRESENT TIME in abounding labors of love for the good of others, is one farther lesson eminently impressed on us by this subject. Are we on the verge of such great events?—well then may we redeem the time. We may say like our Savior, "The night cometh when no man can work; I must work the works of him that sent me while it is day." This is the precious seed-time for eternity. Every act of faith and love is fruitful in eternal blessings. Let us then ever be sowing bountifully, that we may reap also bountifully; be sowing "to the Spirit that we may of the Spirit reap life everlasting, and in due season we shall reap if we faint not." We are permitted to share now in the labors which advance the future glories of the heavenly kingdom. The glory of Christ is eminently the one chief glory of that kingdom. John 17:24. Farther glories are those which he confers on his saints (2 Thess. 1:10); their numbers, their graces, and their excellences. They are the jewels in his crown. We too may help in saving souls from death, in winning souls to Christ, in turning many to righteousness. All the preparations for the future heavenly Jerusalem are daily advancing in our world now. As David was allowed to gather all the materials for the Temple at Jerusalem, so are we permitted to aid in preparations for the city of the living God.

Much, very much is to be done in our country and in our colonies. Vast multitudes are thus within our reach. Let us do what we can individually, in our immediate circle, in our family, among our relatives, in our parish and neighborhood, and in all the morally destitute parts of our land. Let us extend our efforts as we may, through the blessed societies that now exist, to the neglected parts of our own country, and to all the places where British commerce and British dominion have given access and influence.

Much, very much is to be done for the SALVATION OF ISRAEL. The full triumph of the kingdom of Christ is ever connected in the Scriptures with their recovery and restoration to their own land. The prayer of the Jewish church is, "God be merciful unto us and bless us, and cause his face to shine upon us; that thy way may be known on earth, thy saving health among all nations," and the corresponding promise of the New Testament is,

that "the receiving of them shall be as life from the dead to the world." The kingdom of God is nigh at hand, when the redemption of Israel draws nigh. Luke 21:27, 28, 31. All the signs of returning interest in the Jews are full of hope and encouragement. Every help their conversion is a farther preparation for the Lord's coming and kingdom.

Much, very much is also to be done for the whole GENTILE WORLD. In the wonderful providence of God, the door has been opened to nearly every heathen land. In the wonderful grace of God, his faithful people have everywhere been stirred up to think of them, and devoted missionaries have gone forth to all lands, and God is prospering their labors with an increasing blessing. It is a time when any humble and poor Christian may, by a small aid, do far more to spread the Gospel over the earth, than mighty monarchs or vast empires could have done a few centuries back.

However gathered, from whatever nation, from whatever quarter of the world, each fresh believer is another lively stone in the heavenly building; each faithful convert to Christ is another crown of rejoicing in the day of Christ. Every spiritual father of spiritual children, will find those children his hope and joy in the presence of the Lord Jesus Christ at his coming. They who diligently prepare for its future glories shall receive a full reward. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Pre-millennial Advent.

Eighteen hundred years ago there lived a man upon the soil of Palestine, whose whole career was an inexplicable enigma to the generation in which he appeared.

Himself the centre of all prophetic oracles, he yet seemed to reverse every expectation prophecy had created. Probably no man ever excited such intense and universal expectations. Certainly no man ever so completely changed expectation into bitter disappointment. The nation and the world expected a conqueror and a king. They received only an executed convict, an expiatory sacrifice.

Yet the results of that first appearing, humble as it was, and utterly subversive of the wishes of a world, have developed themselves for ages, and are yet shaking all nations.

If, then, a second advent of that same singular personage be nigh, how much greater disappointment of a nation's, yea, a world's anticipation, may it not involve! How much more tremendous consequences may it not produce!

That "same Jesus shall so come in like manner as they saw him go up into heaven," we distinctly believe. And if that coming should prove to be the beginning and the cause of millennial prosperity, while the universal church are thinking it only the consummation and the close, would not their astonishment exceed that of the church, before his first appearing?

And if that first appearing, without splendor, without judicial authority, without the manifest assertion of regal power among the nations, has wrought results of wonder, what results might not ensue, should millennial hours be ushered in, not only by the mighty movings of the Holy Ghost, but by earthquake shock, and trumpet note,—by the flaming apocalypse of Him whose face is as the lightning, conveyed by angels of his might, descending with the clouds of heaven to stand upon the Mount of Olives.

And if, to the previous expectations of the Jewish mind, the after developments of the gospel dispensation were a mystery, inscrutable, into which scarce the

prophetic gaze of an Apostle might penetrate; how much more may the developments of the regal era, the millennial reign be expected to be a mystery to the professing church, and to the world, until the very splendors of the day itself flash upon their startled eyes.

But is that second coming of the Son of man so nigh at hand? Is it, in other words, the commencement and the cause, or the climax and the product of the millennium? This is the simple question now in the providence of God, first claiming the solemn attention of the churches. That He shall return in majesty to judge the earth, we all believe: "for God hath appointed a day in which he will judge the world in righteousness by that Man whom he hath ordained." The simple question where we differ is,

WHEN?

To the answer of this question, I believe the church is solemnly called. Do you say that it is in vain to pry into unfulfilled prophecy? There is a mode of interrogating prophecy, I am aware, in regard to days and hours, and minute details, which savors of presumption. But such is not the nature of this grand inquiry. It is a subject, on the contrary, upon which the church has already pronounced; upon which the popular strain of modern preaching has uttered oracular decision. And it is no longer a question whether it be a legitimate subject of opinion, but which of two opinions already formed, and boldly expressed, is legitimate?

Rev. Charles Beecher.

Athens.

ATHENS was once the chief city of Greece, and Greece was once at the head of the world. Its influence is still felt among all civilized nations. For more than 2000 years, the highest ambition of sculptors and architects has been, to produce something equal to what Athens had produced before.

In Athens the people were free. There, the human mind was stimulated in its upward aspirations, by the applause of an admiring world, bestowed upon its philosophers. But when Socrates, the greatest among them, found out, and taught some of the sublime yet simple truths which young children are now taught by their Christian parents, the judges of the land condemned him to die. It is true, the people erected a statue of brass to his memory, and regarded the misfortunes which afterwards befel the city, as a judgment for their injustice towards him; but his precepts did not make the nation wise. Nor is this to be wondered at. His philosophy was not deep enough. Though he believed in one supreme and eternal being, he was so inconsistent as to recommend obedience to the religious worship of his country, however foolish or idolatrous it might be.

About 450 years after his death, a greater and wiser reformer appeared in Athens. Paul was greater than Socrates, because he derived his wisdom from a higher source. He was the representative of Jesus Christ, who spoke to him from heaven.

Paul, in his fourth missionary journey, crossed over the northern part of the Grecian Archipelago, and entered Europe for the first time. Having been imprisoned at Philippi, mobbed at Thessalonica, and candidly listened to in Berea, he was, even there, pursued by a fierce mob of Thessalonian Jews, from whom he escaped, and travelled to Athens, leaving his fellow-laborers, Silas and Timothy, behind him.

Now turn to the 17th chapter of Acts, and read from the 16th verse to the end.

Let us, if we can, form a picture in our minds, of the great heathen city, and its humble Christian visitor.

Athens had stood 1600 years, from the

time when it was founded by Cecrops, who went forth from the thickly-settled valley of the Nile, with a colony of Egyptian young men, who sought a wider field for their enterprise in the comparative wilderness north of the Mediterranean, about the time when Moses was fifteen years old. The city was at first named Cecropia, from its founder, who reigned over it fifty years. Its history, for more than 300 years, is so mingled with fables, that we know little about it. Codrus, its seventeenth king, was killed by the people about the time David was king of Israel. The Greeks found kings to be a burden, and abolished monarchy, in the age when Israel foolishly desired a king. The Athenians, after killing their king, chose thirteen perpetual magistrates, then seven for ten years, and after that, about 684 years before Christ, they established a democracy, and chose single magistrates, called Archons, yearly. Their office was like that of our President.

The high court of Athens, called Areopagus, at first consisted of nine persons, who were judges for life, each of whom must have held the office of Archon, and performed its duties faithfully. Their number was afterwards enlarged. At first they judged only in criminal cases, but at length their power became very extensive. They punished vices of all kinds, including idleness. They rewarded and assisted the virtuous, and were peculiarly attentive to blasphemies against the gods, and everything connected with religious worship. It was therefore very natural that Paul, who seemed to be "a proclaimer of foreign deities," (as Doddridge translates the expression, "setter forth of strange gods,") should be questioned before this high court.

While Athens was a democracy, it produced more great men than any other country in the world. In every branch of science, philosophy, and literature, Athens was renowned. The rich and the noble of other lands, especially of Rome, sent their sons to her schools, that they might obtain a higher education than they could gain anywhere else. Her architects and sculptors vied with each other, in adorning the city with magnificent temples and graceful statues.

But though her philosophers uttered wise precepts, and her poets charmed the imagination, and her orators, of whom Demosthenes was chief, roused up the people by their eloquence; yet the Athenians, with all their wisdom, were worshippers of senseless idols. Wise as they were, they stooped so low as to borrow the idols, and copy the superstitions of every nation, so that Petronius jestingly remarked: "It was easier to find a god than a man in that city." Not even the barbarous Scythians, the wild Indians, or the stupid Hottentots, were ever in grosser darkness concerning the true God, than were that learned and polished people.

Such was the city which Paul entered, with his heart full of the divine truths which had been taught him by the heavenly vision, to which he had not been disobedient, though persecuted by Jewish bigots, and scourged and imprisoned by Roman magistrates. He was small in stature, and feeble in speech, but the restless energies of his great soul were roused within him, when he saw the city wholly given to idolatry. But his ardent zeal did not rob him of his discretion. With the wisdom of the serpent, and the harmlessness of the dove, he applied the truth to all who would hear him,—preaching first to the Jews, and afterwards to the Greeks.

Athens stands in a spacious plain, east and south of the hill on which the city was built at first. That hill is called the Acropolis. On it stands the temple called the Parthenon, built in honor of Minerva, the goddess of wisdom, which,

though in ruins, is still an object of the world's admiration. Directly north-west of the Acropolis, is Mars' Hill, on which Paul stood, when he preached the true God to the idolatrous Greeks. Stretching away still farther, in the same direction, were two high and strong walls, between which was the way to the harbor, about four miles south-west of the city. One of these walls was so broad, that two chariots could pass each other on its top. But about the time that Socrates died, the haughty Athenians, who had claimed the mastery over all Greece, and who had carried on a war for twenty-seven years, mainly to maintain that authority, were reduced to the humbling necessity of destroying these walls, in order to make peace with the Spartans and Corinthians, whom they had before despised.

But my pen would ramble over Athens and its history, till you would all be tired. I will therefore notice only one object more. It is the temple of Jupiter Olympus, at the southern gate of the old city. It surpassed, if possible, every other building of which Athens could boast. Immense sums were expended upon it by the Athenians: additions were made to it by successive sovereigns, and at length the fabric was completed by the Roman emperor, Adrian, about 130 years after Christ. You perceive, then, that it was not finished when Paul was in Athens.

The celebrated traveller, Stevens, visited Athens in 1835. Among many other interesting things, concerning the city, he says:—

"Passing under the Arch of Adrian, outside the gate, on the plain toward the Ilyssus, [a little river S. E. of Athens.] we came to the ruined Temple of Jupiter Olympus, perhaps once the most magnificent in the world. It was built of the purest white marble, having a front of nearly two hundred feet, and more than three hundred and fifty in length, and contained one hundred and twenty columns, sixteen of which are all that now remain; and these, fluted and having rich Corinthian capitals, tower more than sixty feet above the plain, perfect as when they were reared. I visited these ruins often, particularly in the afternoon; they are at all times mournfully beautiful, but I have seldom known anything more touching than, when the sun was setting, to walk over the marble floor, and look up at the lonely columns of this ruined temple. I cannot imagine anything more imposing than it must have been when, with its lofty roof supported by all its columns, it stood at the gate of the city, its doors wide open, inviting the Greeks to worship. On the architrave connecting three of the columns, a hermit built his lonely cell, and passed his life in that elevated solitude, accessible only to the crane and the eagle. The hermit is long since dead, but his little habitation still resists the whistling of the wind, and awakens the curiosity of the wondering traveller."

While we have Stevens' book open, we will copy one paragraph more.

"Winding around the foot of the Acropolis, within the ancient, and outside the modern wall, we came to the Areopagus, or Hill of Mars, where, in the early days of Athens, her judges sat in the open air; and, for many ages, decided with such wisdom and impartiality, that to this day the decisions of the court of Areopagites are regarded as models of judicial purity. We ascended this celebrated hill, and stood on the precise spot where St. Paul, pointing to the temples which rose from every section of the city, and towered proudly on the Acropolis, made his celebrated address: 'Ye men of Athens, I see that in all things ye are too superstitious.' The ruins of the very temples to which he pointed were before our eyes."

How affectingly does a view of Athens illustrate the truth of what Paul wrote to the Christians at Corinth! "The world by wisdom knew not God." They needed light from above, and "it pleased God, by the foolishness of preaching, to save them that believe." (1 Cor. 1:21.)

Children's Herald.

Paul Preaching at Athens.

I have endeavored to present a picture of Athens, not to amuse the fancy, or inform the understanding merely, but that the truth of God's word might the more affect our hearts.

Paul had left his companions behind him, to instruct and comfort the inquirers at Berea, and his heart was full of solicitude for the new converts, who had just been awakened to spiritual life, when he began to contemplate the condition of the people at Athens. He was a scholar, and might have found much to interest him in that city of scholars, but he stood alone as a disciple of Christ. He had sent a message to have Silas and Timothy join him as soon as possible, and he might have excused himself from beginning single-handed to deliver the message of truth for which he and Silas had been imprisoned at Philippi. But his compassion and his zeal were roused, and he conferred not with flesh and blood. The case was urgent, for that famed seat of polite learning was "full of idols," as you read in the margin of your reference Bibles.

But much as he was excited, he did not rush among the worshippers at the temple of Jupiter Olympus, or at the Parthenon, and tell them, as he might have done with truth, that the stories about Jupiter and his daughter Minerva were silly fables. Though he counted not his life dear unto him, yet he would not throw it away, by making himself liable to death, as a blasphemer of the gods of Greece. But though cautious, he was not cowardly. He did not sit idle, because the work was difficult, and he could not do all he wished. In this, he was an example for us all. He first went to the synagogue of the Jews, for they, though unbelievers in Christ, were not worshippers of idols. Among them, on the Sabbath, he joined in what was good, but boldly seized the opportunity they gave him, to discourse publicly of that gospel they rejected. He reasoned with them fairly, and asked them why, since they looked for a Messiah, they would not receive Jesus, in whom the words of their prophets were exactly fulfilled.

Besides the Jews, he there met with devout Greeks, who had forsaken the idol-temples, but who rested in the Jews' synagogue. These were hopeful persons, for, as they had renounced error, and embraced some truth, there was encouragement to teach them still more truth. A "great multitude" of such had believed, at Thessalonica, and constituted the Thessalonian church to which Paul addressed those two deeply-interesting letters, in which he speaks so earnestly of the resurrection, and the coming of Christ. But the seed sown did not find so good ground at Athens. The devout Greeks there were more proud and skeptical.

But the little success he met with in the synagogue did not stop him. He went the next day into the forum, or place of public resort,—in our translation called market-place. With us, it would be odd, and might seem improper, to carry on religious discussions in the markets; yet it would, even now, not be strange in Arabia, and other parts of the East, where the people meet, in such places, for conversation. And this was common at Athens.

From the fact that Paul pursued this course "daily," we may infer that it was several days before he received much pub-

lic notice. How many instructive conversations he must have held in that time! We may imagine him, at one moment, replying meekly to a sneering caviller,—then patiently bearing with one man's prejudice, and instructing another's ignorance. At one time, perhaps, he received a candid attention, and poured forth truth to willing ears. At another, he was disheartened by seeing those who most needed to learn, turn, with indifference, away.

At length the philosophers took notice of him. They were divided into various classes, and differed considerably from each other. But they differed still more widely from the simple truth the Apostle of Jesus taught them.

The Epicureans were gay and superficial infidels, who believed in no God, governing the world, but ascribed all things to chance. They were followers of Epicurus, who taught that present pleasure was to be sought as the great end of our being, and that it was to be found only in a life of sobriety and virtue. But his followers were not so temperate as he was. They indulged themselves in the gratification of their appetites, and they would not be pleased to be taught that a man must deny himself, to be Christ's disciple.

The Stoics were followers of Zeno, a philosopher who was famed as a teacher of patience. He taught that all things happened according to an irresistible fate, and his followers esteemed their own wise men above God.

Numbers of these philosophers had their curiosity excited by something Paul said, and they invited him to go where they could have a better opportunity to hear. He readily went with them, to a place which, in the 19th verse, is called Areopagus, and in the 22d, is called Mars' Hill. There the judges and philosophers listened to his address. The most important part of that discourse, you can easily understand. To most of his hearers, it was the first gospel truth they ever heard, and the great truth he taught in it was, that God hath appointed a day in which He, acting by Jesus, the Messiah, will judge the world in righteousness. That appointed day is nearer to us, by 1700 years, than it was to Paul. Because that day is coming, and is now so near, all men are commanded to repent. He who has not truly repented of his sins, is not ready for that day.

Ephesus.

If we should sail up the Mediterranean, and passing the southern point of Greece, should proceed north-easterly among the islands of the Grecian Archipelago, and continue our voyage to the coast of Asia, we should come to the port of Smyrna, where a Christian church was early gathered, over which the excellent Polycarp was pastor for eighty years. It is now a city of great trade, and is famous for figs and raisins. About forty-five miles south of Smyrna, stood Ephesus, five miles from the sea, on the river Cayster, which afforded it a good harbor, though it is now choked with sand.

It was built in remote antiquity, and was famous for the temple of Diana, which was reckoned one of the seven wonders of the world. It was 425 feet long, and 200 feet broad, and of course covered about two acres of ground. It was 220 years from the founding to the completion of it. The support for its roof was furnished by 127 kings, each contributing a column, 60 feet high.

When Paul first visited this great city, he made but little excitement in it. [See Acts 18:19.] He spent two or three Sabbaths reasoning with the Jews, who desired him to stop with them longer. But he felt bound to be at Jerusalem, at the approaching feast, and could not then be hindered. He promised to return, how-

ever, and when he did so, he preached the truth with amazing power and success.

The city was famous for magic, so much so, that *Ephesian letters* became a common name for spells and charms used to drive away evil spirits, and to heal diseases. But when the people received the gospel, they brought their magical books and burnt them, to the value of more than 30,000 dollars. But there were many in Ephesus, as there are everywhere else, who value nothing so much as the privilege of getting money. Demetrius raised a mob among these, and for several hours there was a great uproar; but the prudent town-clerk appeased it. When Paul, in one of his journeys, came to the neighboring port of Miletus, he sent to the elders of the church at Ephesus, and addressed them with much faithfulness and affection. Paul had sent away Timothy from Ephesus, before the uproar, (Acts 19:22,) but at another time, he besought him to abide at Ephesus, (1 Tim. 1:3,) and there teach the simple truth, from which some, having swerved, turned aside to vain jangling.

But all the efforts of Paul and Timothy did not preserve the Ephesian church. In the second chapter of Revelation, is a letter addressed to its angel, or minister, in which the church is commended for labor and patience; but it is added: "I have somewhat against thee, because thou hast left thy first love. . . . I will come and remove thy candlestick out of his place, except thou repent."

This threatening has been fulfilled to the uttermost.

Before copying the testimony to prove the fact, it may be proper to remark, that the original temple of Diana was set on fire by Herostratus, that he might immortalize his name, and was consumed on the very night in which Alexander the Great was born. It was soon rebuilt, and stood in all its splendor when Paul visited it, and is said to have been afterwards converted into a place of worship for the Christian church.

But the light of that church, which it so rejoiced Paul to hear of, and to whom he addressed such a cheering epistle, has been quenched in utter darkness. Some years ago, the following account was written of it:—

"The Epistle to the Ephesians is read throughout the world; but there is none in Ephesus to read it now. They left their first love,—they returned not to their first works. Their candlestick has been removed out of its place, and not only the *Christian church*, but the great *city of Ephesus* is no more."

Dr. Chandler, who visited it, wrote:—

"Its streets are obscured and overgrown. A herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call, in the area of the theatre. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was here nursed by Apostles, and fostered by general councils, barely lingers on in an existence hardly visible."

A later writer says, that but one Christian was found in Ephesus. But the latest description of Ephesus we have seen, is in Stevens' "Incidents of Travel, in Greece, Turkey, Russia, and Poland," published in 1840.

With a Greek and Turk for his companions, he started from Smyrna, at two o'clock in the morning, and he says:—

"The day broke upon us, in a country, wild and desolate as if it were removed thousands of miles from the habitation of men."

"The general character of the road is such as to prepare one for the scene that awaits him at Ephesus;—enormous burying-grounds, with thousands of head-

stones shaded by the mourning cypress, in the midst of a desolate country, where not a vestige of a human habitation is to be seen. They stand on the roadside as melancholy tell-tales that large towns or cities once existed in their immediate neighborhood, and that the generations who occupied them have passed away, furnishing fearful evidence of the decrease of the Turkish population, and perhaps that the gigantic empire is tottering to its fall.

"For about three hours before reaching Ephesus, the road, crossing a rich and beautiful plain watered by the Cayster, lies between two mountains; that on the right leads to the sea, and on the left are the ruins of Ephesus. Near, and in the immediate vicinity, storks were calmly marching over the plain and building among the ruins; they moved as if seldom disturbed by human footsteps, and seemed to look upon us as intruders upon a spot for a long time abandoned to birds and beasts of prey. About a mile this side are the remains of the Turkish city of Aysalook, or Temple of the Moon, a city of comparatively modern date, reared into a brief magnificence out of the ruins of its fallen neighbor. A sharp hill, almost a mountain, rises abruptly from the plain, on the top of which is a ruined fortress, with many ruins of Turkish magnificence at the base; broken columns, baths overgrown with ivy, and the remains of a grand mosque, the roof sustained by four granite columns from the Temple of Diana; the minaret fallen, the mosque deserted;—the Mussulman no more goes there to pray;—bats and owls were building in its lofty roof, and snakes and lizards were crawling over its marble floor.

"It was late in the afternoon when I arrived at the little coffee-house at Aysalook; a caravan had already encamped under some fine old sycamores before the door, preparatory to passing the night. I was somewhat fatigued, and my Greek, who had me in charge, was disposed to stop and wait for the morrow; but the fallen city was on the opposite hill at but a short distance, and the shades of evening seemed well calculated to heighten the effect of a ramble among its ruins.

"We moved along in perfect silence, for besides that my Turk never spoke, and my Greek, who was generally loquacious enough, was out of humor at being obliged to go on, we had enough to do in picking our lonely way. But silence best suited the scene; the sound of the human voice seemed almost a mockery of fallen greatness. We entered by a large and ruined gateway into a place distinctly marked as having been a street, and, from the broken columns strewn on each side, probably having been lined with a colonnade. I let my reins fall upon my horse's neck; he moved about in the slow and desultory way that suited my humor; now sinking to his knees in heaps of rubbish, now stumbling over a Corinthian capital, and now sliding over a marble pavement. The whole hillside is covered with ruins to an extent far greater than I expected to find, and they are all of a kind that tends to give a high idea of the ancient magnificence of the city. To me, these ruins appeared to be a confused and shapeless mass; but they have been examined by antiquaries with great care, and the character of many of them identified with great certainty. I had, however, no time for details; and, indeed, the interest of these ruins in my eyes was not the details. It mattered little to me that this was a stadium and that a fountain; that this was a gymnasium and that a market-place; it was enough to know that the broken columns, the mouldering walls, the grass-grown streets, and the wide-extended scene of desolation and ruin around me, were all that remained of one of the greatest cities of

Asia, one of the earliest Christian cities in the world. But what do I say? Who does not remember the tumults and confusion raised by Demetrius the silversmith, 'lest the temple of the great goddess Diana should be despised; and her magnificence be destroyed; and how the people, having caught 'Gaius and Aristarchus, Paul's companions in travel,' rushed with one accord into the theatre, crying out, 'Great is Diana of the Ephesians.'

"I sat among the ruins of that theatre; the stillness of death was around me; far as the eye could reach, not a living soul was to be seen save my two companions and a group of lazy Turks smoking at the coffee-house at Aysalook. A man of strong imagination might almost go wild with the intensity of his own reflections; and do not let it surprise you, that even one like me, brought up among the technicalities of declarations and replications, rebutters and surrebutters, and in nowise given to the illusions of the senses, should find himself roused, and irresistibly hurried back to the time when the shapeless and confused mass around him formed one of the most magnificent cities in the world; when a large and busy population was hurrying through its streets, intent upon the same pleasures and the same business that engage men now; that he should, in imagination, see before him St. Paul preaching to the Ephesians, shaking their faith in the gods of their fathers, gods made with their own hands; and the noise and confusion, and the people rushing tumultuously up the very steps where he sat; that he should almost hear their cry ringing in his ears, 'Great is Diana of the Ephesians;' and then that he should turn from this scene of former glory and eternal ruin to his own far-distant land; a land that the wisest Ephesians never dreamed of; where the wild man was striving with the wild beast when the whole world rang with the greatness of the Ephesian name.

* * * * *

"In the morning I again went over to the ruins. Daylight, if possible, added to their effect; and a little thing occurred, not much in itself, but which, under the circumstances fastened itself upon my mind in such a way that I shall never forget it. I had read that here, in the stillness of the night, the jackall's cry was heard; that, if a stone was rolled, a scorpion or lizard slipped from under it; and, while picking our way slowly along the lower part of the city, a wolf of the largest size came out above, as if indignant at being disturbed in his possessions. He moved a few paces toward us with such a resolute air, that my companions both drew their pistols; then stopped, and gazed at us deliberately as we were receding from him, until, as if satisfied that we intended to leave his dominions, he turned and disappeared among the ruins. It would have made a fine picture; the Turk first, then the Greek, each with a pistol in his hand, then myself, all on horseback, the wolf above us, the valley, and the ruined city. I feel my inability to give you a true picture of these ruins. Indeed, if I could lay before you every particular, block for block, fragment for fragment, here a column and there a column, I could not convey a full idea of the desolation that marks the scene.

"To the Christian, the ruins of Ephesus carry with them a peculiar interest; for here, upon the wreck of heathen temples, was established one of the earliest Christian churches; but the Christian Church has followed the heathen temple, and the worshippers of the true God have followed the worshippers of the great goddess Diana; and in the city where Paul preached, and where, in the words of the apostle, 'much people were gathered unto the Lord,' now not a solitary

Christian dwells. Verily, in the prophetic language of inspiration, the 'candlestick is removed from its place;' a curse seems to have fallen upon it, men shun it, not a human being is to be seen among its ruins: and Ephesus, in faded glory and fallen grandeur, is given up to birds and beasts of prey, a monument and a warning to nations."

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, AUGUST 7, 1847.

A New Volume.

This number commences a new Volume. It is now more than seven years since the commencement of this periodical, under the name of the "Signs of the Times." It was commenced with many doubts, amid many discouraging circumstances, as a medium for the dissemination of light on the subject of prophetic fulfilments, and as a herald of the coming of Him whose right it is to reign.—At that period there was no medium of communication by which light might be disseminated. The columns of all existing periodicals were hermetically sealed,—excepting as here and there a ray penetrated their fastnesses—to the promulgation of the doctrine of the Advent. There was no channel of communication, by which those at a distance could mingle their thoughts, or counsel each other. There was no avenue by which could be freely circulated intelligence of the progress of these principles which were everywhere spoken against. The necessities of a press were clearly seen, but how to sustain it was the question. The presentation of a single silver dollar, as a subscription to such a periodical, induced the publisher of this sheet to resolve that he would, God helping him, furnish the medium which was so much needed. Surrounded by only a few tried friends, the enterprise was commenced. God blessed the effort. The means for its continuance was sent in from those whose hearts were warm, and hands open; names were added to our subscription list, and the number of our readers has steadily increased to the present day. And now our circulation is larger—including our extensive list of free subscribers—than it has been before at any moment.

It is true that we have passed through many dark and trying hours. Many a dark cloud has lowered around the horizon, until the very heavens have gathered blackness. Men from whom we expected much, have turned away from their first love, and enrolled themselves among our enemies. Subscribers by scores have at times transferred their patronage from our humble sheet, to the support of papers which were laboring to destroy what we were endeavoring to build, and many discouragements have been piled together in our path; yet the clouds have always again parted, the heavens become again serene, and the sun again smiled upon our pathway. New friends have arisen to take the place of old ones forsaken; the places of our subscribers who have withdrawn have been more than filled, and thus have our hearts from time to time been encouraged to persevere, amid our labors and trials.

In reviewing our labors we can see many mistakes, which we have committed through want of experience, and many things which had better been left unwritten; yet we have the satisfaction of believing, that our columns have cheered the hearts of many a lone watcher, pilgrim, in the path to Zion,—that many an inquiring wanderer has thereby been directed to the Everlasting Hills, from whence cometh our help,—that the feet of many a poor sinner have by this instrumentality been

taken from the horrible pit and miry clay, and placed on the Rock that is higher than they, a new song put into their mouths, even praises to the Redeemer,—that many a despairing soul has been encouraged and strengthened, had their doubts removed, and their fears banished,—and that multitudes of pious souls have by this means been blessed with the evidences of the near coming of their Lord.—We therefore have the satisfaction of knowing that our labors have not been in vain in the Lord,—that we have been of some little service in the Master's vineyard. But while we thus believe, our many short-comings and short-sightednesses leave us no room for self-exultation. We have done nothing more than was our duty to do; and that has been productive of good only as God has been pleased to bless our efforts.

We commence the publication of the new volume with hopes of continued usefulness. If it please God to direct us in his own chosen ways, we hope still to be instrumental of good: to work with Him and for Him. We can none of us be too greatly impressed with a sense, our own weakness. We should ever realize that in our strength we can do nothing,—that without his blessing the best directed efforts will avail us nothing. It should therefore be our constant aim to do the work that God would have us do, to labor in his service according to the best of our abilities, and leave the results in His hands, who with equal ease directs suns in their orbits, and the atoms that float on the breeze.

To Correspondents.

Those who have a gift to write short and pointed articles, are earnestly requested to favor us with their thoughts. We want no long and prosy articles on controverted points, worn threadbare by discussion. Nor do we want articles on questions so new that no trace of them can be found in God's word. The articles we most need at this time are such as tend to elevate the affections, and draw us near to God. As a preparation for the things which are coming on the earth is more important than a mere abstract belief, it is more needful that we first get our hearts right.—The contemplation of the attributes of God, of his handiworks, of the dispensations of his providence, of our duties to him, all tend to draw us near to him, and away from the unsatisfying things of this world. Who can realize what God is, and what He has done for us, without the exercise of grateful emotions for such wonderful manifestations of his gracious goodness, his long-suffering and tender mercies. It is good to recount the goodness of God, and contemplate His gracious dealings towards the children of men. It is also good that we ponder the things He has spoken respecting the future, to watch for the indications of the rising of the Sun of Righteousness, when He shall come with healing in his wings, to change this dark world of ours, and fit it for the eternal residence of angelic beings.

We hope our correspondents will plume their wings anew, and send us their choicest thoughts—such thoughts as shall cause hearts to beat in unison with the mind of the Eternal; as shall enkindle the slumbering emotions of souls that leap for joy in the contemplation of Gospel truth. Much of the interest of a periodical depends on the character and efforts of its correspondents. If these have mind, and thought, and heart, and a will to write, they will do much to enrich a sheet which they read with delight. Correspondents the reverse of these, although they may fill a page with words, have no soul, no life in their productions: their communications, like themselves, are grovelling amid the fogs and fens of earth: they do not soar away to the regions of life, radiant with hope and joyful expecta-

tion; and therefore instead of cheering, they chill the hearts of those who read. Let all who write, first get their hearts right, and then they will be qualified to benefit the hearts of others. We hope to hear more frequently from many whom we could name, but do not, lest we should make invidious comparisons.—Send us your communications, and send them so freely that we shall be obliged to select only the best of them, for want of room to publish all.

To DELINQUENTS.—We feel under renewed obligations to those of our subscribers who have promptly sent us in the amount of their bills. It is on the receipt of these that we depend for the continuance of the "Herald," and the sustaining of our various efforts to extend the cause. Had you not so promptly responded to our calls, we should before this have struck our flag. We are indebted to such for the pleasure of seeing it still float to the breeze. There is a portion of our subscribers to whom these remarks do not apply—not to those who cannot pay, but who have the means and do not. Let each one ask himself if he will longer continue in this position. We are commencing the volume, and it is a good time to aid. As we look over our list of names, we hope to see many of them improved in their appearance in this respect.

"CHILDREN'S HERALD."—We have issued the 9th number of this sheet the present week. Three more numbers complete the volume.—This paper is under the editorial charge of Bro. Southard, who is peculiarly qualified for, besides having had long experience in, the editing of children's papers. Of its character it is needless to speak, to those who know him. We have enriched the columns of the "Herald" this week by selecting from it several interesting articles from his pen. We are sorry, however, to add, that we have not received enough from its publication to remunerate us for one fourth of its expense. Unless more interest shall be manifested in its continuance, we cannot promise its publication after the present volume.

Second Tent Meeting.

AT FITCHBURG, MASS.

We commenced our meeting in this place at the time appointed. The spot selected for the pitching of the Tent was most beautiful and convenient, and every arrangement had been made for a week's campaign. It being a new effort in that town, the number of our friends was, of course, not large, and but few of the community had any correct idea of the real character of our sentiments. Our object was, therefore, to spread before the people a full view of the Advent doctrine, as we hold and teach.

We commenced on Sunday, the 25th ult. We delivered three discourses to large congregations, who listened with profound attention. The prospect for doing good was flattering; but there had been so much said, by the retailers of scandal, about our being a *speculator*, &c., that the base and vile of every class united to disturb the meeting, in various ways, some of which are given in the following notice, which was circulated through the town on closing the meeting:—

ADVENT BIG TENT MEETING, which commenced Sunday morning, July 25th, closed this (Monday) afternoon, the 26th. It was to have continued till Friday; but it was distinctly announced, that on the first trespass upon us, or disorder, we should strike our tent. Having been stoned, and treated with every indignity, and depredations having been committed upon the tent, we have removed to South Ashburnham, where the meetings will be resumed, "if the Lord will," the 29th inst., and continue several days.—"When ye are persecuted in this city, flee ye to another." (Matt. 10:23; see also Acts 17:5, and onward.)

We are sorry to disappoint many good citizens, who expressed a desire to hear. Any who wish to know more of the sentiments for which we suffer, may obtain our works of A. H. Brick, South-street, Fitchburg. We wish to express our gratitude to the authorities of the town for their voluntary offer to protect us in our rights.

On striking the tent, we were invited to give two lectures in the Town Hall, which invitation we accepted. The congregations were large, and quite a revolution in public sentiment was effected. The cause no doubt was advanced by this vile outrage upon us. We have not time to say more at present, but shall reserve a chapter for a future occasion.

THIRD TENT MEETING.

After leaving Fitchburg, the tent was pitched in Ashburnham (south village), in the midst of warm and devoted friends. The meetings continued four days without much interruption, although we were annoyed nearly every night by a band of drunken ruffians, who appeared bent on the destruction of the tent; but they were defeated in their wicked designs. We have some rich things to give hereafter.

We most sincerely thank our friends for their kindness and liberality to us in our manifold trials and labors.

The tent was pitched in Exeter on Tuesday last, together with a good number of small tents, with the prospect of a large and profitable meeting.

THE "ANGLO SACSUN."—This paper, as we have before noticed, is devoted to Fonografi and Fonotipi, or the science of writing and printing language with characters expressive of the actual sounds of the words spoken—each sound being represented by only one character, and each character denoting but a single sound.

As before noticed, this paper has been removed from Boston to New York, where it has been regularly published, weekly, for several months, by Andrews & Boyle, at the corner of Fulton and Nassau streets. The paper is ably conducted, handsomely printed, and already numbers over 2000 subscribers. The paper is printed in Fonotipical characters, but any one can learn to read it in half an hour's time. It is worthy the patronage of those interested in the progress of science, as all should be who are looking forward to a glorious immortality, where they will make continual progress in knowledge as well as goodness. And all we learn here, that tends to expand the mind as well as enlarge the heart, will be an advantage there; for who does believe that the mind of a Newton will not commence the eternal state far in advance of a newly converted Hottentot?

We had the pleasure of the acquaintance of Mr. Andrews while in Boston, and regard him as one of the choice spirits of the age. Driven from the South by his abhorrence of its peculiar institutions, he has been laboring at the North for years, in the reform to which he is devoted. Having overcome many of the obstacles which the author of every enterprise must struggle against, and surmount. We notice by his paper that he is being subjected to the same petty annoyances that every new cause is subject to. Individuals with less brains than assurance, make themselves ridiculous, and disgrace the cause by endeavoring to set themselves up as teachers of what they have not learned, to start rival interests, and sustain themselves by capital—the result of his toils, privations, and labors. This he doubtless expected: all, however, who are true friends to his cause, will in its prosperity stand by him, who alone stood by it in its days of darkest gloom.

"LEAVITT'S SECOND BOOK."—This is a series of "Easy Lessons in Reading;" for the younger classes in common schools. By Joshua Leavitt. Boston: Published by John P. Jewett & Co., No. 23 Cornhill.

This is substantially the same as the "Easy Lessons" compiled by Mr. Leavitt nearly twenty-five years ago. It has been one of the best books for children's reading, as we can testify from long experience in its use, that has ever appeared. It has now been re-modelled by the author, and is published in beautiful style, as one of a series of readers for schools. The reading lessons are preceded by exercises in Articulation, Intonation, Inflection, and Emphasis—to familiarize scholars with all the different sounds of the letters. This alone will be of great value to teachers.

"DER FREIE DEUTSCHE KATHOLIC."—This is the title of a new German paper, which

we have received from the office of the "American Protestant." We suppose it is the organ of the Germans who lately seceded from the Roman Catholics in New York city. But its being printed in German, makes it all Dutch to us, so that we do not know for a certainty. It is a respectable looking sheet.

"The Examiner."

This is an anti-Slavery paper, published in Louisville, Ky., as a successor to the "True American," lately published by Cassius M. Clay. We have received a single copy from the publishers, and are so well pleased with it, that we hope to receive it regularly. Those in New England who wish to receive an able Southern journal, devoted to humanity, will do well to send on their subscription. It is edited by J. C. Vaughan, Esq.

We copy from it the following excellent article on duelling, which will be read with interest:—

DUELLING.—The death of George C. Dromgoole, of Virginia, occasioned deep regret among a large circle of friends.

We knew him in other days. He was no ordinary man. His mind was unusually clear and strong, and had no adverse circumstances occurred, he would have been an ornament to society, and an honor to the nation.

But it was in private life he charmed. So simple, so kind, so true. We never knew a more generous man; he was wholly disinterested, and knew how to sacrifice self with a grace which won him the love of friends, and the respect of acquaintances.

In an evil hour he was tempted, acting upon false notions of honor, to peril his life, and the life of another. His antagonist fell. From that hour he was an altered man; he knew no peace; and, to drown the bitter thought that he was a murderer, he sullied his soul still deeper in crime by drinking to excess. And in early life he was taken from us, a debased and self-blighted man.

Yet how like him was the last act of his life! This little paragraph below, inserted in newspapers without comment, and glanced at by the reader, possibly without thought, tells, at once, the rectitude of his intentions, and his own estimation of the depth of his crime.

"George C. Dromgoole, in his will, gave all his property to the children of the individual who fell by his hand in a duel."

It has fallen to our lot in days when we thought duelling no sin, if we could be said to have thought about it at all, to meet with many, to know well some, who had killed their men. We never knew one who lived in peace after the murder; we knew only two who survive, and they are sots.

The first time we were called upon to witness a duel was at Augusta, Georgia, in 1829. We were just entering manhood. The parties were from our native State. We knew them both well. They were stationed at their places, and at the word "Fire!" the elder of the two, a man of promise and place, fell dead. We saw him, saw his brother, who gazed wildly into his pale face, just now so full of life, saw friends as they hurriedly took up his body, and bore him onward to his home. And we saw afterward the gray-haired father as he bent over that body, hot tears falling down his cheeks, fall as one struck with palsy, for his prop, the boy of his hopes, was taken away, and there was no longer happiness for him on earth!

But the survivor! Business relations brought us together; we were his attorney; and we had to see him at his home, and our house. In company, we saw no change in him: he was light-hearted, almost frolicsome in his gaiety. He never spoke of the murder; by an unuttered but well understood compact, (and how terribly did this describe the deed!) none ever referred to it. But soon we learned that he never slept without a light in his room. Soon after we found that he was fast becoming a drunkard, and scarce three years had passed since the duel ere he was stricken down in early manhood, and laid near his antagonist in the earth.

But his death! We were present at it, and never may we witness such another! That subject—so long kept sealed up by himself—so long untouched by family or friend—the murder of his school companion and neighbor, was at last broken by himself. "I could not help it," said he, as his eyes glared upon us, and his breathing became painful from its quick and audible action. We knew to what he referred; and endeavored to direct his thoughts into other channels. In vain. "I could not help it; I was forced into it; could I help it?" And all this was, in the duelling sense, true. He had every excuse a man could have to fight; but, when so assured, he exclaimed wildly, "It will not do—I murdered him—I see him now—I have seen him as he lay dead on the field, ever since I slew him. My God! My God!" And muttering these, and like sentences, with a shriek, such as I never heard mortal utter, he died!

Another instance. A young Scotchman came to Charleston, S. C., and settled there. He gave

offence to a noted duellist, and was challenged; fought, and killed him. He removed afterward to New Orleans; was engaged in successful business, and was regarded the merriest fellow about. His intimate friends thought the murder had made no impression upon him; not one of his relatives believed he cared anything about it.

In 1834 or '35 he was engaged in large cotton speculations. News of a rise in price reached New Orleans soon after he had shipped a large number of bales to New York. If he could sell or make some particular arrangement, he could realize a fortune. But it was necessary to go to New York. He jumped on board a steamer, went to Montgomery (Ala.), and pushed rapidly on by land for Washington City. Over-excitement brought on fever, and he was obliged to stop in the interior of South Carolina.

Full fifteen years, or more, had elapsed since he had killed his man. For the first time, he lay on a bed of sickness. He had fever and delirium with it. And in that delirium, with terrible anguish and maniac fury, he spoke of this deed of death! It made those of us who heard him shudder as we listened! Was his laughter, all along, forced? Had his merriment been lip-deep of the intellect, and not of the heart? He grew better, and his physician thought him convalescent. Now and then he would start up in his sleep, and exclaim, "Take him off me, don't tie his dead body to me!" but the fever had abated, and all he thought he would soon be well. He did grow better, but, watching his opportunity, he went to a chest of drawers, as if for some clothing, stealthily took from it a razor and drew it rapidly across his throat! It was a dreadful gash that he made, and would have been fatal had not one who was near struck his elbow, as he was making the attempt upon his life!

Poor man! He knew, and had known no peace, since the day he killed his opponent. When he thought his end near, he made the confession. "He felt," he said, "as if he was a murderer, though no one charged him with the crime."

And our belief is, that no man who kills another ever feels otherwise. The mark of Cain is upon him, and he sees it if no other eye does.

"Lectures to Young Men, on Various Important Subjects." By Henry Ward Beecher, Indianapolis, Indiana. Thirteenth Thousand. Boston: Published by John P. Jewett & Co., 23 Cornhill. New York: Saxton & Miles.

This is a valuable and popular work, replete with sound advice, and pious counsel, to the inexperienced, and those who are entering the vortex of worldly temptations. It gives a vivid picture of the snares and pit-falls to which the young are exposed. Many popular errors are severely handled in it. It may be read with profit. We make the following extract, on

COVETOUSNESS.

"Covetousness is unprofitable. It defeats its own purposes. It breeds restless daring, where it is dangerous to venture. It works the mind to fever, so that its judgments are not cool, nor its calculations calm. Greed of money is like fire; the more fuel it has, the hotter it burns. Everything conspires to intensify the heat. Loss excites by desperation, and gain by exhilaration. When there is fever in the blood, there is fire on the brain; and courage turns to rashness, and rashness runs to ruin.

"Covetousness breeds misery. The sight of houses better than our own, of dress beyond our means, of jewels costlier than we may wear, of stately equipage, and rare curiosities beyond our reach, these hatch the viper brood of covetous thoughts; vexing the poor—who would be rich; tormenting the rich—who would be richer. The covetous man pines to see pleasure; is sad in the presence of cheerfulness; and the joy of the world is his sorrow, because all the happiness of others is not his. I do not wonder that God abhors (Ps. 10:3) him. He inspects his heart, as he would a cave of noisome birds, or a nest of rattling reptiles, and loathes the sight of his crawling tenants. To the covetous man life is a nightmare, and God lets him wrestle with it as best he may. Mammon might build its palace on such a heart, and Pleasure bring all its revelry there, and Honor all its garlands—it would be like pleasure in a sepulchre, and garlands on a tomb.

"The creed of the greedy man is brief and consistent; and unlike other creeds, is both subscribed and believed. The chief end of man is to glorify gold and enjoy it for ever; life is a time afforded man to grow rich in death; the winding up of speculations: heaven, a mart with golden streets: hell, a place where shiftless men are punished with everlasting poverty.

"God searched among the beasts for a fit emblem of contempt, to describe the end of a covetous prince: 'He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.' (Jer. 22:19.)

He whose heart is turned to greediness, who sweats through life under the load of labor only to heap up money, and dies without private usefulness, or a record of public service, is no better, in God's estimation, than a pack-horse,—a mule,—an ass; a creature for burdens, to be beaten, and worked, and killed, and dragged off by another like him, abandoned to the birds and forgotten.

"HE IS BURIED WITH THE BURIAL OF AN ASS! This is the miser's epitaph—and yours, YOUNG MAN! if you earn it by covetousness!"

Rome.—Private correspondence from Rome of the 3d ult. states that the cardinals had presented to the Pope a list of 100 names of persons, whom they recommended to be banished from the Roman States. This his Holiness refused, and the fact having been notified to the people, the commotion, which was assuming an alarming character, was tranquillized; and it is hoped that the reforms promised by his Holiness will have the effect of satisfying all parties. It is added that the brother of his Holiness is to be appointed to the command of the National Guard about to be organized.

The Augsburg "Gazette" of the 7th ult. publishes a letter from Rome of the 29th June, containing a variety of strange reports. It was said that the Pope intended to abdicate, and that he had sent for his brother Count Mastai of Sinigaglia, to consult him on the subject. The Liberals assembled on that day to draw up a petition to his Holiness, in which they set forth the reforms he could achieve without compromising his apostolical dignity.

Russia.—According to the last arrivals from St. Petersburg, the Emperor Nicholas will not go into Germany this year. His majesty is said to have directed his Minister of Foreign Affairs to collect in August, at St. Petersburg, all the diplomatic representatives of Russia to the great powers. The emperor has just taken an important decision in a strategic point of view. He has adopted the project of a vast line of railways uniting the three capitals, Warsaw, Moscow, and St. Petersburg. This line, of which the *tele de pont* will be the fortress of Warsaw, will complete and strengthen the system of the old kingdom of Poland, such as the Emperor Nicholas established it at the last insurrection in 1830. The country to be traversed by the line is generally flat, which will allow of the works being rapidly completed at an expense of about 100,000, the English mile.

Turkey.—The French Embassy has addressed to the Porte reclamations relative to debts contracted by the last Administration of Tripoli and of Barbary, which debts the Porte took upon itself. The affair has just been analysed, the debt recognized by the Porte as being due to France being settled at 1,600,000 Turkish piastres (about 400,000). Private letters from Constantinople of the 30th ult., state that the decision of Prince Metternich, with respect to the difference between Greece and Turkey was hourly expected, and that its specific adjustment was no longer a matter of doubt. The insurrection in Albania had been completely appeased. The troops marched against the insurgents in Kurdistan had entirely routed them, and compelled Beder Kahn Bey to fly into the mountain-tops.

British Support of Heathenism!—A letter from Vizagapatam, India, dated March 17, 1847, says:—"In some parts of this country, idolatry is evidently on the wane, and many temples are left in a dilapidated state. Government still supports this horrid superstition of immolating widows, in some portions of this district. How long this state of things will continue, it is impossible to say."

Rev. Mr. Boaz, a missionary of the London Missionary Society, who is laboring in India, recently said, "At this moment, in the city of Calcutta, there are hundreds of young men, well educated, thoroughly versed in all the great truths of our holy religion, who are prepared, when the government shall remove the great restriction which now rests upon the profession of Christianity, to acknowledge themselves on the Lord's side. The restriction to which I refer, (and I say it with all respect for the British administration in India,) is, that a man when he receives baptism, and puts on Christ, loses his property, his friends, his connections, and becomes a completely isolated being in the midst of thousands."

Episcopal Extension.—Four new colonial bishoprics have been established by the English government, of which one is at the Cape of Good Hope; a fifth is to be established at Sierra Leone. The Society for Promoting Christian Knowledge has granted to each \$10,000 for the erection of colleges, and \$2,500 for promoting the objects of the Society.

Seventeen Years in China.—Rev. Mr. Bridgman, missionary of the American Board in Canton, says, in a recent letter:—

"When Mr. Abel and myself arrived in China, seventeen years ago this day, there was only one Protestant missionary in this country. Now there are more than thirty. But what are thirty missionaries among three hundred and sixty millions of these Pagans!"

Correspondence.

Letter from Bro. L. D. Mansfield.

Nothing strikes a stranger in Montserrat more forcibly, as peculiar, than the general habits of the lowest class of people. You will see many lounging idly in the street, lying at length upon the pavement, or setting at their ease upon the ground,—some occupied, but many with no employment whatever, except for amusement they hold the head of each other, and with commendable zeal search for the vermin which the want of an ivory comb has occasioned to accumulate. This is a very common practice in the most public streets, and is practised by females, old and young.—It is most common, also, to see them sitting or lounging in the doors of their own houses, with little regard to delicacy of posture, idling away a great deal of time. Indeed, in no part of the United States or Canada have I ever seen so much idleness. The wants of the people are less than in cold climates, and they manage to live without much toil; and they seem to choose "abundance of idleness" rather than "fullness of bread," seeing they cannot have both. Their clothing costs but little, nothing being required except for a covering, (as there are no frosts or snows to guard against,) and in many instances it hardly answers that purpose, especially in the cases of the very poor, and of children, who often go with not enough to cover their nakedness. I have seen children quite naked, and those approaching, or perhaps in, their teens, with nothing more than a shirt, or loose outer garment, scarcely reaching their knees. They are equally singular in their dietetic habits, seldom arranging tables and sitting down together to eat, but each one takes a bit of meat and bread, or whatever is on hand, in his fingers, and they sit around, one in one place, and another in another, and thus make their meal. They are accustomed to eat fish exported from the north, much of which before being consumed becomes quite bad; but they seem to enjoy them just as well, when in many instances we would regard them as putrid.

It has been suggested that some of the terrible diseases which prevail here among that class of the people, are either caused, or greatly aggravated, by the use of such like articles of food. Some of the most terrible and loathsome diseases are to be met with in the West India Islands. That awful disease the leprosy prevails here to some extent. I have seen cases of it both in Antigua and in this island; but never before had any conception of the loathsomeness of this disease which is so often mentioned in the Scriptures. This disease distorts the features in a most horrible manner, distending the nostrils, and causing the sides of them to hang down, or assume some other monstrous form, while the ears become pendulous and hang down in a swollen and most disgusting manner, making it almost doubtful whether the person belonged to the human species. The skin becomes scaly, and the whole body is covered with sores, which seem to itch and cause the most disagreeable sensations, if I may judge from the disposition to scratch which I observed in a poor boy I saw the other day, with whom I conversed, and to whom I gave a small sum, telling him to look to Christ, who would presently give him a glorified body, if he would trust in him. Another disease which is most shocking in appearance, is the elephantiasis, which is as its name indicates, an enlargement of the legs, until they resemble those of an elephant, both in size and appearance, and are sometimes so large as to fill up the legs of large sized pantaloons, the feet and toes also becoming monstrously swollen, and frequently covered with excrescences, of the size of a large nut, or an egg, accompanied by the most loathsome sores. It is really horrible to see men and women walking the streets with legs nearly as large and cumbersome as those of an elephant, but it is common in these islands. It is rarely to be found among the whites, or colored people of the better classes of society, but sometimes it is. I have been told it is contagious, and incurable. The people also have terrible ulcers, which disable them, and frequently require amputation. A few mornings since I was accosted by a poor woman sitting by the

road-side, as I was taking a walk in the country, who begged me to give her "a dog," (about one cent our currency.) I stopped a moment to converse with her, and to comply with her request, and never hardly did I see a more wretched creature. One of her legs had been amputated below the knee, and the other foot and leg presented the most horrible ulcers conceivable. She said "Dr. — cut off that one," pointing to the amputated leg, "and the other must go soon." She was in the most wretched garb, not having sufficiency of rags to conceal the upper part of her person, which was emaciated and disgusting. I told her "I had come to this land to preach that Christ was near, and that our vile bodies shall be soon changed, if we love him." She said, at the same time raising her eyes to heaven and clapping her hands together in a most excited manner, "Yes, massa—yes, massa—glory! Jesus!—glory! Jesus have mercy on poor creature!" All this was said in the most enthusiastic manner; and as I gave her a few pence on parting, she showered her blessings on me, "God bless ye, massa!—my good massa!—my blessed massa!" &c. She is a member of one of the churches, she informed me, and for aught I know, may be like "Lazarus, who lay at the gate of Dives, full of sores," while some of the wealthy nabobs who pass her by unnoticed, may be like the "rich man," although they now flourish in the church. Another malady which exists here is the "joint disease," as it is called. It takes off the joints of the toes and fingers one after another, and leaves the poor creature in a wretched, mutilated condition. I believe it also attacks the larger joints, but I have never seen a case of that kind. How shocking to have one joint after another drop off, and leave the body in that dismembered state! There is also a small insect about the size of a small flea, which gets into the foot, and frequently occasions the loss of the toes. It is vulgarly called "a jigger," but properly a *chiango*. It gets into the toes in the more tender parts, generally about the nail, and deposits eggs or nits, and at length produces a sore, which, if neglected, poisons and irritates the foot, requiring in some instances amputation. It attacks all persons indiscriminately, and the first intimation of the presence of the intruder is a peculiar itching sensation, which must be heeded on penalty of subsequent discomfort. I might protract these accounts, but perhaps I have already occupied more space than was needful, therefore will reserve the remainder of my sheet for whatever it may be important to say after the close of my lectures here, and return to Antigua.

Montserrat (W. I.), June 8th, 1847.

Dear Bro. Himes:—Having finished my course of lectures on the prophecies in Montserrat, I am again in Antigua, after an absence of a month, and being subjected to a very painful delay there, in consequence of a want of conveyance. I have to say respecting my visit to that island, that although I did not realize all I desired, yet I do not regret the effort expended upon that people. I am happy to say that several persons of piety and worth expressed themselves favorable to our efforts, and were satisfied that the Advent is near at hand; and I trust the effect which this truth produced upon their minds will not be lost.—Several persons called and conversed with me who were not professed Christians, and expressed a hope that the truth would not be lost upon them; but I do not know that any were converted. Some communications had with intelligent and worthy members of the churches, showed that the truth was apprehended and loved, by some at least. The attentions which we received from this class of citizens were really comforting to us, as "strangers and pilgrims," and we shall ever remember them with affection. To call their names would be of no use; but the Lord, I trust, will commend them in the last day as having done to others as they would be done unto.

Before our return to this island, we were informed that Wm. Cox, of the Wesleyan Mission, had taken the opportunity, during my absence, of calling a meeting of several ladies, most of whom were connected with the Wesleyan church, who also were associated with us, and were among our firmest and warmest friends. The object of the meeting was to persuade them, if possible, that it was wicked to sustain our efforts and doctrines. And inasmuch as he could not make anything sufficiently terrific and awful in the views which I really entertained, he brought against me charges of gross heresy, which I, being absent, had no opportunity of correcting. These charges were, 1st. A denial of the doctrine of

the atonement. 2d. A denial of Christ's present kingly character. And 3d. That I did not believe Christ was God as well as man. Our sisters, of course, having heard me preach for months, and having never heard such views from me, were amazed, and said they never had heard me preach anything of the kind. He replied, that "very likely they might not have comprehended me, inasmuch as they were not so well acquainted with such matters; but he could detect it, being more versed in theology," &c. He called our expositions a tissue of nonsense in reference to the Advent,—talked of Miller's ignorance, of the insanity and infidelity made by the Advent doctrine,—took one of the books in his hand (Litch's Expositions, I believe,) in which he said the Socinian heresy was found,—declared that the Advent Library should be burned up, so corrupting was its influence,—and tried to induce them to write me that I had better never return to this island again, &c. &c.—But I need not prolong this account, lest I give the man more notice than his worth deserves. I will only add, that I never saw a more inveterate and determined hater of the doctrine of Christ's speedy coming. I found on our return, that these sisters, and some others, had been perplexed and tried beyond measure by these mis-statements of my views, and his continued reiteration of the mystery of prophecy, and his entreaties that they would have nothing more to do with it. It is my intention to call a meeting directly, of those persons present at the other, and require Mr. Cox to answer to the falsehoods he has told in reference to me, to the great injury of my Christian character and influence.

We have recently taken a house for three months, which we are to occupy both for meetings and a dwelling-house, no hall being for rent which would answer our purpose.—The Mechanics Institution, after we had bestowed considerable means and labor in making their room comfortable, requested us to vacate it immediately, so that we were houseless again. It is due to the members of that institution to say, that some of them were in favor of our retaining the place, and did what they could, but the majority ruled. So our trials are all coming together. The Lord sustain us! The rent of our place now hired is about \$200 per year, which is the best we can do for the present. I do not expect that the brethren and sisters here will be able to meet this expense, with others which accrue, without assistance. The responsibility, therefore, rests upon my shoulders.

I have been anxiously waiting for intelligence from our brethren who met in conference at Boston, so that I might know their views of the practicability of prolonging and extending this mission in the West Indies. I shall cheerfully acquiesce in whatever may be their conclusion in respect to the mission.—With the most rigid economy, it is an expensive mission—everything is expensive. If our brethren think that the appropriations to this mission might be more economically expended where the truth would do an equal amount of good, they should signify it, and we will occupy some other field. It was our determination to visit the different islands where the English language is spoken, when we entered upon this mission, but this will require a much larger expenditure than we expected. Hospitality in the West Indies is not what it is in America. There we were often entertained for weeks in the houses of those who desired to hear; but in these islands, an occasional invitation to dine, and a present of some little delicacies, as fruit, cake, &c., are all that it is customary to offer. For instance, at Montserrat this was true, and we were grateful.—I only mention this to illustrate how our West India mission is expensive. The visit to that island, with all economy, cost between \$40 and \$50; and thus it would be in reference to others which have not been visited. But I hope more means will be appropriated, and we be able to scatter the papers we have now on hand, and the books which we have ordered. The converts here are firm, and give good evidence of piety. This consoles us. Pray for us. I think our time is short to labor.

Yours in Christ Jesus,

L. D. MANSFIELD.

St. Johns (Antigua), June 29th, 1847.

The Duty of Diligence.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (2 Peter 3:14.)

To what things does Peter allude here? The new heavens and earth. See v. 13—"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This promise

was made of old by God to his people. In Acts 3d chapter, the same apostle declares, that God had spoken by the mouth of all the holy prophets of the times of restitution, which will come at the second advent of Christ.—Then will the kingdom of our God and of his Christ be established upon an immovable foundation: Heb. 12:26-29. It is probable Peter had his eye particularly upon Isa. 65:17, or 66:22, when he wrote this letter. Afterwards to John were these glorious things to come, more fully revealed in prophetic vision. Such were the things for which these Christians looked, to whom Peter wrote: and for such things do we, who have obtained like precious faith with them, look now. "Wherefore," says he, "be diligent, that ye may be found of him in peace," &c. The duty of diligence here enjoined, comprehends the due performance of all our duties to God, to selves, and to fellow-men. It is opposed to that fitful course of a class of persons (too large a class, alas!) who are all stir at one time, and listless and drowsy at another: who blaze away in seasons of excitement, and when that abates, cool down with it: now they are on the mountain-top of fervor and zeal, and now down again in the valley of laziness and stupidity: a species of religious weathercocks, turned this way and that way by the popular breezes. The genuine Christian's course is a STEADY ONE. He is diligent. He is industrious. As he was yesterday, he is to-day, only advanced a day's journey in grace. You know where to find him. His walk is circumspect. He redeems his time. He is a Christian in his family, in his workshop, in his store; at home, abroad. As are his talents, so are his efforts. He with the one talent in the parable was not accused of open sin. He might, for aught we know, have been moral and good in the eyes of men. But he acted not as a steward of God; and he was sentenced to outer darkness. He was a slothful and unprofitable servant. Matt. 25:14-30.

Diligence implies, moreover, that we are watchful; constantly on our guard, lest the day of Christ overtake us unawares. This is emphatically our business now. While the signs of the times daily tell us (unless we are blinded) that the day of God is fast hastening, it is a fact, attested by experience, that the soul's perils appear to multiply. This was foreshown by Jesus; Luke 21:34. Nor must we be surprised if other things of a disturbing character threaten to annoy us: see Micah 7:1-7. Be steadfast, Christian! Give thy back to the smiters, if need be, as Jesus did: only take care to be right before God, and in due time he will justify thy cause. Be diligent: watch, pray always, that ye may be accounted worthy to escape all the things coming to pass, and to stand before the Son of man. Be diligent: take heed to the sure word, until the day arrive. Yes, be diligent; that ye may be found of Him in peace, without spot, and blameless.

There are those who say we cannot live here without sinning. Against such a doctrine we take a decided stand. Christ saves his people from their sins. But lest the reader should construe the passage here referred to differently, I will call his attention to a few others: instance our text: also, Matt. 5:48; 1 Pet. 1:15, 16; Eph. 4:30; Phil. 4:10, 11; 1 Thess. 5:22-24; Rom. 6:1, 2; with many others. We cannot walk according to the flesh and according to the Spirit at the same time. You are deceiving yourselves, whoever you are, who think you may from necessity or expediency sin a little, and still be on the road to the heavenly inheritance. Read carefully Ps. 15th, and Ps. 33:13-16. Poor Oliver Cromwell, on his dying bed, asked a minister if the elect could fall irrecoverably! (I write this from memory—the question might not have been so worded, but it was of similar meaning.) He was answered that they could not. He then appeared comforted, and said, "I am sure I was once in a state of grace." Poor man! was this thy ground of hope, "Once in grace always in grace!" Frail ground, alas! This is a soul-lulling dogma. The promise of salvation is to those who "fight the good fight of faith," "endure to the end," "overcome," "watch and pray," "abide in Christ," are "steadfast and unmovable," &c. Paul himself had to keep his body in subjection, lest by any means, after preaching to others, he himself should be a castaway. Is there not fearful danger of falling at last, although having tasted the heavenly gift, been made partakers of the Holy Ghost? &c. Read Heb. 6:4-6; 2 Pet. 2:20-22. Christ speaks of the love of many waxing cold. Does he promise salvation to such? No—but to him who "endures to the end." Paul speaks of some who had made shipwreck

of faith. Then they had faith once. The Christian's walk, reader, is a *progressive* one. He does not even *look* back. He lives with heart free from condemnation, and advances in knowledge and strength. "Without spot and blameless." So some, yea many, (as will be seen in the great day,) have lived.—Among the Roman Christians, we may justly infer, many lived blameless: also the Ephesians, Colossians, Thessalonians, Smyrnans. Reader, have you obtained full control over the world, flesh, and devil? If not, you are unsafe! You are not free in Christ, and are unfit for his coming! Obtain the Holy Spirit, and keep Him, by incessant faith and prayer. Thus live, thus fight, thus overcome; that at the Lord's advent you "may be found of him in peace, without spot and blameless." Amen.

H. HEYES.

Manlius (N. Y.), July 17th, 1847.

The Royal Law.

"If ye fulfil the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well." (James 2:8.)

The royal law must have proceeded from a Royal Lawgiver, and is of superior importance to all the laws that govern the kingdoms of earth. It must always have the pre-eminence; and under no circumstances whatever should it be made subordinate to the laws of subordinate subjects. The great Lawgiver made the subjects who are to be governed by his laws; and, comprehending fully the nature and character of these subjects, these laws must be vastly more important to those who are to be governed thereby, than any law created by themselves. The royal law, according to the Scriptures, is exactly adapted to prepare the governed to stand acquitted before the great Lawgiver. On the other hand, the laws of men have failed, and must ever fail, to effect this object. Men trample upon the laws of their Creator with impunity, if they but escape the penalty of their own laws. But when this is done, it is always evident that they have lost sight, not only of the royal law, but of the great Giver of it also. They think themselves good and lawful subjects, if they strictly observe such laws as they have instituted to govern themselves. True, they are. But in what light does the royal Lawgiver view their course, when such laws as He has instituted are habitually violated? Does the fact, that we are lawful subjects to the prince of the power of the air mitigate, in the least, the penalty of a constant violation of royal ordinances? If so, what need of restraints, above what we may restrain ourselves? Man, in his eagerness to keep his fellow man right, has ever overstepped the royal law. Search the records of mankind back in all their selfish career, and you look in vain for the simple, God-like declaration: "Love thy neighbor as thyself, and you thereby fulfil all the laws which I have instituted to govern my subjects."

Men clad in authority always think themselves wiser than God. They magnify their acts by the obscurity which they throw around them, and the plain, simple things which are heavenly and pure, become foolish to them, and are, consequently, despised. In this consists the wisdom of God, which cometh down from above; it is that kind which makes us fools, but it also makes us wise unto salvation. Man is as prone to exalt himself as the sparks are to fly upwards; and when he finds a way to gratify this degenerate propensity, the wisdom of God is foolishness to him, and no longer the power of God to save his soul. What is true of mankind as a whole, is also true of them as individuals; and the restraining grace of God has thus far failed to overcome this soul-destroying evil.

To fall into the hands of the living God is a fearful thing. Why so? Because, after all our efforts, we are clad with earth still. It is not enough that we have overcome, but we must continue to overcome, and the end must witness our mastery over our fallen propensities.

If men would at once abolish the multiplicity of laws and ordinances which they have instituted to control themselves, and act fully upon the great principle of the royal law, they could not, if they would, be in other than the path of rectitude and virtue, and habitually be in a situation to be called before the Judge of all the earth.

Very few of the run of mankind, under some pretence of other, but worship God; and they who have not the royal text-book to guide them, have the royal nature to teach them, that others' wants have equal demands to satisfy them. To plead self-preservation as the first law of nature, is only a plea for beastly nature. The royal law rises as far above such a plea, as its royal Giver is above earth. That plea is never God-like—it is sensual, devilish. Nothing should ever be presented which oversteps or falls short of the royal law of the great God. The very nature of that law teaches such a conclusion. The plain, simple, unadorned declaration, "Love thy neighbor as thyself," comprehends everything. But, says one, is it always to be observed? I will try to answer that question in the light of the Scriptures. In the first place it should be borne in mind, that the condition on which all the promises of God

are founded, is a careful obedience to that law. That plain injunction embraces all the requisites to eternal life that the Scriptures contain. When this law is habitually observed in practical life, it controls all minor considerations, that form the sum total of all laws. The Scriptures teach us that "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." Nothing is promised here to outward forms and ceremonies. But we are required to sympathize with the fatherless and the widows in their affliction, to be their helper, the protector of their rights, because God is dealing with them thus, and they need a friendly hand to aid them. If such is our practical life, we are most assuredly in possession of what God calls "pure and undefiled religion." We however must be unspotted from the world, not leaning upon it ourselves for protection. The fact that we are in the performance of the first part of what God regards as pure religion, naturally begets the other. It is always noble to lend a listening ear, and drop a sympathizing word, to cheer the heart of suffering humanity. It is always devilish to pass it by with indifference. None are so lost, but what we may become, equally so;—the Maker of the one made the other, and possibly for no other purpose than to see how we would act towards him. If you do this, the Scriptures say, "ye do well." Why? Because you have your reward in heaven. To be simple, child-like, meek, and lowly, begets love to our brethren, whether they are in affluence or poverty, and we never forget that God is no respecter of persons. W. CLARK, JR.

Newton (Mass.), July 31st, 1847.

Dear Brother:—I transcribe the hymn I mentioned to you for insertion in the Herald. A tune will be found for it on p. 16 of second part of the "Harp."

J. W.

Jesus, I my cross have taken,
All I leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all shall be;
Perish every fond ambition,
All I've sought, or hoped, or known,
Yet how rich is my condition,
God and heaven are still my own!

Let the world despise and leave me;
They have left my Savior too;
Human hearts and looks deceive me,—
Thou art not, like them, untrue;
And whilst thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends disown me;
Show thy face, and all is bright.

Go, then, earthly fame and treasure,
Come, disaster, scorn, and pain,
In thy service, pain is pleasure,
With thy favor, loss is gain.
I have called thee, Abba, Father,
I have set my heart on thee;
Storms may howl, and clouds may gather,
All must work for good to me.

Man may trouble and distress me,
'Twill but drive me to thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
Oh! 'tis not in grief to harm me,
While thy love is left to me;
Oh! 'twere not in joy to charm me,
Were that joy unmix'd with thee.

Soul, then know thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find in every station,
Something still to do or bear.
Think what spirit dwells within thee,
Think what Father's smiles are thine,
Think that Jesus died to win thee;
Child of heaven, canst thou repine?

Haste thee on from grace to glory,
Armed by faith, and winged by prayer,
Heaven's eternal day 's before thee,
God's own hand shall guide thee there;
Soon shall close thine earthly mission,
Soon shall pass thy pilgrim days,
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

LETTER FROM BRO. M. CHANDLER.

Dear Bro. Himes:—Having just returned from a tour down through Illinois, I thought it would be interesting to some to read an account of my journey. I left home June 12th, and visited Cold Spring Prairie, McHenry Co., where I had a good time with the brethren. Thence I went to Round Prairie, where I had a large audience, which manifested much interest. I next went to Belvidere, where I put up with an Adventist. I did not preach there, having arrived too late to give out an appointment. The next day I went to Rochford, where I found a few Adventists, but who had never heard much preaching on the Advent. Notice was given that there would be preaching at five o'clock P. M., but few came to hear. Three copies of the "Advent Herald" are taken by the brethren here, who very much appreciate it. I next went to Buffalo Grove, and gave notice that I would preach at candle-light. A number came in, to whom I spoke of our hope.

Thence I went to Princeton, where I found a few looking for their King. I next visited Bushville, where there are some warm hearts. I called on the Christian preacher, Bro. Brown, who is a very worthy man, and expresses himself much interested in the Advent. He heard Bro. Daniels last winter. There is another family there that believe in the Advent. I spent the Lord's day with them, and preached in the Christian chapel. There was a large gathering, and great interest was felt; it seemed like the times we had in '43. They wanted me stay much longer; but on account of my appointments, I could not tarry longer than Tuesday morning. On Monday evening there was a good audience—some of which came seven miles; I think much good was done. I next went to Springfield, and found the brethren in a good state, giving glory to God. There is a small church there; the brethren have made choice of one of their number, and set him apart as an elder; he attends to the ordinances, and they break bread once a month. My appointment not being until Friday evening, I visited Jacksonville, thirty miles west of Springfield, where many were interested in the Advent doctrine by the preaching of Brn. Stevens and Chittenden. Bro. Daniels preached here last winter. There are yet a few who are looking for the blessed hope. I spent more than a week in the vicinity of Springfield, and lectured in three places. I then went to Pulaski, thirty miles east of Springfield, where they had never heard on the subject. We had a profitable time.

I preached in several other places besides the above. I was absent from home thirty-three days, and travelled about eight hundred miles. The interest to hear was great; but I could not stop but a short time in each place. Truly the harvest is great, but the laborers are few. I had some bitter with the sweet. I was quite sick a few days, and unable to fulfil some of my appointments. On my way home, I took a steamboat in the night, on the Illinois river; in the morning my trunk was gone. There is a gang of black-legs who follow the rivers, and who live by gambling and stealing. I suppose they took my trunk off at Peoria, as they stop there before daylight. The trunk contained my clothing, two charts, some books, and was quite heavy. They got all, even to my Bible. I hope the Lord will overrule this to their eternal good. I cannot but think they will be greatly disappointed when, on opening the trunk, they find, instead of money, some books on the second coming of Christ.

I trust we shall soon reach the better country, where the wicked will cease from troubling.

I saw Sister Parks at Buffalo Grove; she was quite ill. She thinks that she will never be able to preach again.

Emerald Grove (W. T.), July 14th, 1847.

LETTER FROM BRO. I. R. GATES.

Dear Bro. Himes:—Owing to sickness, and other causes, my labors have been somewhat curtailed of late. I now spend one-fourth of my time at the new city of Lawrence, and one-fourth at Nashua and Manchester. At the former place we hold our meetings in the town school-house, in Haverhill-street, near Hampshire-street. I mention this in order that our brethren and sisters, who visit this place, may know where to find the Second Advent meetings on Lord's day. The cause in Lawrence is yet in its infancy—the congregation is small; but we hope, by the blessing of God, to see "Jacob arise, although he is small." The increase of business of all kinds, together with the prospect of getting convenient houses, are bringing many of our brethren here. Those brethren and sisters who now constitute the cause, are of the right stamp; and we only want a few more such to enable us to obtain, under God, success and victory. The kind of men we need here are—

1st. Those that are full of faith and the Holy Ghost, and who can give a reason of their hope, in meeting and out of meeting.

2d. We want those who are willing to make sacrifices for God, and not live for self, but for him that died for them.

3d. Those that are so free from spiritual dyspepsia, that they can live on every word that proceedeth out of the mouth of God; and not be offended if the faithful minister should tell them that it is their privilege to live "free from sin" and "condemnation,"—that the "laborer is worthy of his hire," and that the "rich in this world" are to "trust in the living God, and be rich in good works." &c.

4th. Those that will feel the same responsibility here that they do at home, to sustain the cause of God; and under temporal prosperity, be the more humble, liberal, and devoted to Jesus Christ.

To all such we say, Come on, dear brethren, and let us hold up the truth and light in this new and enterprising city, until it is eclipsed by the resplendent glory of God, at the appearing of Jesus Christ. Yours in hope.

Manchester (N. H.), July 25th, 1847.

LETTER FROM BRO. JAMES BLAIR.

Dear Bro. Himes:—I have been a reader of your paper just five years, and still it is a welcome messenger, and often cheers our hearts in

this vale of tears. It is not for me to find fault with any part of the work, but I think it would have been better had the subject of the state of the dead been left alone by the "Herald." The Judge of all the earth will do right, and I am willing to trust him.

As far as I know, I am alone here in my opinions on the subject of the Advent; but I live in harmony with my brethren, who do not oppose me; and many of them believe that we are living in a time that is pregnant with great events. I never was a convert to definite time, but I have fully received all the other leading doctrines taught by sober Adventists.

I mourn daily that some of our qualified brethren do not extend their labors to our State, and to the West generally. We have never seen but one man that was qualified to lecture on that subject (Bro. Powell); he was with us a week, and did much good; his name lives in the memory of some here. Several have attempted to preach, but they have darkened counsel, and passed away, after doing much injury to the cause. I lament this, for Zion truly languishes, though great exertions seem to be making all over the country for her prosperity. I am now an old man, and old men are prone to think that the former days were better than the present. I have been striving to preach more than forty years as a Methodist; of course my physical and mental powers are much impaired; but I love the Savior, and long for his appearing. O that some of the brethren would journey this way! I do think much good might be done.

Permit me to subscribe myself, respectfully yours, in the bonds and blessed hope of the gospel of peace. May grace, mercy, and peace be with you and all that love our Lord Jesus Christ. Greensburgh (Pa.), July 20th, 1847.

BRO. DAVID BATES writes from Blandford (Vt.), July 20th, 1847:—

Bro. Himes:—I embrace this opportunity of writing you a few lines, to let you know what the good Lord is doing for us in this place, though like Lot in Sodom, we are day by day vexed with the filthy conversation of the wicked. But, thank the Lord, deliverance will soon come, and Zion's hosts will return to Zion, with songs. A few in this place will say in that day, "This is our God, we have waited for him." My hope was never stronger in the speedy advent of Christ than it is at this time. Signs in the heaven above, and on the earth beneath, show, as plain as a sun-beam, that Christ is at the door. Brethren, be strong in the faith, come to the point,—give us short letters, full of love and zeal. Lay aside every weight, gird up the loins of your minds, and be sober, and hope to the end, for the grace that shall be brought unto you at the revelation of Jesus Christ. The enemy is as busy as ever; but, says Jesus, "I have foretold you all things; take heed, watch and pray always, that ye may be accounted worthy to escape those things that are coming on the earth, for the powers of the heavens shall be shaken, and then shall they see the Son of man coming in the clouds, with power and great glory." I am glad there is an effort to satter this blessed truth in places which have heretofore been neglected. Let there be a general rally—let the sound echo,—our work will soon be done. Amen. Come, Lord Jesus.

BRO. LAWTON WADE writes from West Killingly (Ct.), July 25th, 1847:—

Dear Bro. Himes:—I am once more permitted to send you my mite, to help sustain the cause I love. I am yet looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak and exhort with all authority. The Lord give us grace and wisdom to remain steadfast and immovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord. I send you \$2 for the "Herald," which I feel should be sustained. I have many times had my drooping spirits revived in hearing from my brethren of like precious faith. It is truly a perilous time, and we need to watch and pray always, that we may be found worthy to stand before the Son of man. Your brother in tribulation.

"Men take less care of their conscience than their reputation."

How true this saying of the mass of men at the present day. The first care is to get a reputation, then to preserve it at all hazards. If conscience is regarded, it is that conscience only which is made in taking care of reputation. This is the reason why so few prominent men, men honorable in the estimation of their fellows, are found active in reformatory movements, until those movements become popular. But few are willing to hazard all for a conscience void of offence toward God. These are not time-servers, but honest seekers after truth and duty. Those who take most care of conscience in this world, and let reputation take care of itself, will doubtless have the best and most enduring reputation in the world to come. May the readers of the "Herald" be of the few. A. L. F.

Montrose, Pa.

Foreign News.

The blockade of Oporto has been officially raised.

A considerable quantity of bananas has been imported into London from the West Indies.

The works at Nelson's Column, Trafalgar-sq., were resumed on the 16th inst.

Omnibuses have begun to run to and from various parts of the metropolis at the fare of one penny.

The Edinburgh Chamber of Commerce have resolved to make a determined stand against Sir R. Peel's Bank Act.

Nearly 100,000 emigrants have left Liverpool in the first six months of the present year in 431 ships.

A London paper mentions, that on Wednesday last a gentleman fell dead in the street, from the effects of a sunstroke.

An electric telegraph has been established between Amsterdam and several of the principal towns in Holland.

The Spanish Government has resolved to abolish the inland custom-houses, which have hitherto cramped the intercourse between the different provinces of Spain.

A cargo of sugar from the West Indies is soon expected to arrive in the Isle of Man, where sugar has never before been imported directly from the countries in which it is grown.

The lords of admiralty have concluded a contract for supplying books to form libraries for the use of the seamen employed in the royal navy.

The cultivation of coffee has been so increased in the Sandwich Islands, that considerable quantities have lately been exported to California and the western coast of South America.

Pirates have again appeared in the Levant, and have lately committed several depredations near the island of Calymnos, on the coast of Asia Minor.

An attempt has been made to establish woollen manufactures in the Sandwich Islands; and some blankets of very good quality are said to have been produced.

The royal assent has been given during this session to 136 railway bills, which authorize various companies to raise £25,895,894, for the purpose of constructing 1,141 3/4 miles of railway.

Lieutenant Munro, who killed Lieutenant-Colonel Fawcett on the 1st July, 1843, in a duel at Camden Town, has voluntarily surrendered himself to take his trial. He is committed to Newgate.

The Russian Government is said to have obtained some very favorable modifications with existing treaties with China, the Directors of the College of Peking being the parties who have exerted themselves to this end.

The Bavarian Government has decided that no foreigner shall be permitted to reside in Rhenish Bavaria unless he can show that he has means of living, or can induce a person residing in the palatinate to give security to that effect.

The Feversham gun cotton mills, belonging to Messrs. Hall, accidentally exploded on the 14th inst.; twelve lifeless bodies have been dug from the ruins; and as seven or eight persons are missing, it is conjectured that they have been blown to pieces, as many mutilated limbs have been found.

The works on the Verona railway are urged on most actively, nearly 13,000 workmen being employed on the part between Vicenza and Verona. It is supposed that the line will be finished in two years. To protect the iron way against the Adige, a huge wall, six toises high, and two wide at its base, is to be raised.

Charter of the Cape of Good Hope.—It is stated that the charter for New Zealand is to be the precedent from which the new constitution for South Africa is to be framed.

West India Pines.—The Trinity yacht, lately arrived in London from the West Indies, brought an entire cargo consisting of no fewer than 35,000 pines. A portion of them was brought over on the deck of the vessel growing in their natural soil.

The Minaret of the Mosque of Sultan Bajazet, at Constantinople, was, a short time since, struck by lightning. The whole tower fell, and in so doing crushed two persons. Three times this year have mosques been struck by lightning in Constantinople. This has caused great alarm among the people, who, being superstitious, see in it the presage of misfortunes for the Ottoman empire.

Lola Montes.—It appears that the animosities excited at the beginning of the year against Lola Montes are far from subsided. On passing through Nuremberg lately, she has been coldly received, but with decency. At Bamberg it was quite different. On arriving at the station she was hissed and hooted, stones were thrown at her carriage, and at one moment she presented her pistols, and threatened to punish the assailants. On arriving at the hotel, where she alighted, it became necessary to shut the gates to prevent the populace from entering and insulting her. These demonstrations assumed a character so hostile, that although she had intended to pass the night at Bamberg, she resolved on continuing her journey.

The higher classes were ashamed of these excesses, and yet they will have to pay the penalty; for it is said an order has been received by the chief magistrate of the town, insisting his appointing a deputation to wait upon Lola Montes, and apologize for the treatment she had received at Bamberg.

Holland.—It is announced that the King of the Netherlands, whose health has lately been so severely shaken, and which is not yet completely re-established, intends to travel for some time in foreign countries. The king will establish a regency to govern the kingdom during his absence, appointing Prince Frederick of the Netherlands, who is at present at St. Petersburg, to this office; and it is said an estafette has been sent to the Russian capital, calling upon the prince to accept the regency in preference to the Prince of Orange, and the heir apparent to the throne.

Belgium.—The King and Queen of the Belgians have proceeded to Paris within the last three days, and it is now positively asserted that the object of his majesty's visit is to consult with Louis Philippe on a project, which he is said to have entertained for some time past of abdicating his throne. For some time past his majesty is said to have been anxious for an opportunity of retiring from public life, but some recent circumstances have hastened and confirmed his resolution. For some time past the health of the king has been very bad. He has been afflicted with a disease of the liver, which has defied the skill of his physicians. A visit which he paid a few weeks ago to the baths of Ems, in the hope of relief, turned out not only useless, but even pernicious, and his majesty returned to his capital worse in health and more depressed than when he left it. This, together with the result of the recent elections in Belgium, which have gone entirely against the Government, have hastened the king's determination. It is said that his majesty's recent visit to England was for the purpose of communicating his determination to the Government, and that he now has proceeded to Paris for the same purpose. King Leopold's intention is, it is said, to abdicate in favor of his eldest son, who is a minor, and to get the queen appointed in the meantime as regent. Louis Philippe is said not to approve entirely of an abdication, and to have advised his Belgian majesty to retire for a year from all public business, which would give time to take the matter into mature consideration. It is certain that for some time past King Leopold has interfered but little in public affairs. He never sees his Ministers on business. His Ministers take their orders from M. Pradt, his majesty's secretary, who has for some time past been more completely the king of Belgium than the king himself.

Genoa.—The Peninsular and Oriental Company most generously offered to convey the body of Mr. O'Connell gratuitously from Genoa to Dublin, together with fifty mourners who would be brought here for the purpose of accompanying the remains. The Montrose steamer accordingly arrived here for the purpose; and ample funds were transmitted to cover the expenses of removing the body to the ship with becoming pomp. A special messenger was also sent out by the committee of management at Dublin, to superintend the removal; but although the vessel remained to the latest possible moment, Mr. O'Connell's son had not yet arrived from Rome, and thus the Montrose has sailed, and the body of this great man still lies in its obscure chapel. This inexplicable delay has created considerable surprise at Genoa. [The delay in the obsequies was caused by the sudden illness of Mr. Daniel O'Connell, M. P. for Dundalk, who was detained at Sienna.]

BUSINESS NOTES.

E. B. Trask, \$250 received. "Judah's Lion" can be obtained at any of the book-stores.
1. Howells—All we can find, is what you write in this letter. We have, however, passed another dollar to your credit, which pays to end of v 14.
W. F. Palmestock—As requested.
E. R. Pinney—We have received none.
J. Marsh, on acct. \$11. Sent bundle the 5th inst., by Thompson's Express.
J. D. Boyer—Sent bundle to care of Bro. Litch, Philadelphia.
W. Tracy—Please forward it.

HOME MISSION.

E. B. Trask. - - - - - 50
Matt. 25:27. - - - - - 2 00
N. Wood. - - - - - 5 00
O. E. Noble. - - - - - 2 00

WEST INDIA MISSION.

J. J. Johnson. - - - - - 2 00
J. Morrison. - - - - - 2 00

ENGLISH MISSION.

N. Wood. - - - - - 5 00

□ The meeting at Poland, Me., is deferred for a few weeks. Bro. Himes will not, therefore, be able to visit Maine at present, as he expected.

□ Bro. I. Adrian's P. O. address is Rouse's Point, Champlain, N. Y. Brethren wishing him to attend Camp-meetings and Conferences, will address him in season.

□ Bro. J. D. Boyer's P. O. address is Pleasant Gap, Centre Co., Pa.

□ E. R. Pinney's address for the present is New York City, care of Suydam & Reed, 107 West-street.

Big Tent and Camp-Meetings.

FOURTH MEETING.

Providence permitting, there will be a Camp and Tent meeting in Brimfield, Mass., to commence Aug. 21st, and continue during the following week. It is to be held on land occupied by Alfred Lumbard, two miles east of Brimfield meeting-house, on the road to Sturbridge. We hope to see a general attendance of ministering brethren. It is a delightful place, in a grove, and will accommodate all that can come. It is expected that Bro. Himes will be present, with the Big Tent. Brethren coming on the cars will stop at Warren Depot, and be carried to the ground for 25 cts. each. Board, for those who wish, on the ground. Horses kept on reasonable terms. We hope all that can come on Saturday will do so, so that we need not be annoyed by the noise of putting up the tents afterwards.

Distances.—Worcester, 25 miles; Holden, 27; Lunenburg, 40; Templeton, 30; Springfield, 25; Square Pond, 16.

{ H. GOODALL,
C. R. GRIGGS,
S. BRAGG.

CAMP-MEETINGS.

The Lord willing, there will be a Camp-meeting in the north part of Westford, in a grove owned by a Mr. Fletcher, to commence Aug. 14. Those who come by way of Lowell, can come as far as North Chelmsford by the cars, where there will be means of conveyance to the ground. Those who come from Concord, Nashua, and Manchester, can stop at the same place. Brethren who can will fetch their tents. There will be provision made for boarding on the ground. F. H. BRICK.

The Lord willing, a tent-meeting will commence in Chicago, Ill., on Wednesday, Aug. 15th, and continue four days, or longer if advisable. Bro. Collins, Chandler, Hitchcock, and others, are expected to attend. Brethren and friends generally are desired to attend, if expedient, and participate in the meeting. The Lord grant us a feast of tabernacles.

A Second Advent camp-meeting is designed to be held in Dartmouth, at Fance Corner, on land of David Wilson, to begin Aug. 24th, at 10 A. M. Persons coming to the meeting by railroad, will stop at Tarkel Hill Depot, which is about two miles from the camp-ground. Conveyance by carriage, 12 1/2 cts. Those who do not find it convenient to bring tents, will be provided with accommodation on the ground at a reasonable price. Bro. J. Turner, O. R. Fasset, J. S. White, and other ministering brethren, are expected to attend. We hope our brethren and sisters scattered over this region of country will make some special effort to attend; and to be on the ground at the commencement of the meeting.

J. TURNER, in behalf of the Committee.

There will be a Camp-meeting in Centre Co., Pa., on the land of Col. Greig, five miles above Milesburg, one mile to the right of the Phillipsburg pike, to commence Aug. 27th, and continue over the Sabbath. Bro. Osher, Adams, Peck, and Boyer, will be in attendance; Bro. Litch is also expected to be present. We invite all the scattered ones in the adjoining counties to come up to the feast;—let there be a general gathering of the faithful. J. D. BOYER.

CONFERENCES.

There will be, if the Lord will, a conference at Lincolnville Centre, Me., to commence on Saturday, Aug. 14th, at 10 o'clock A. M., and continue over the Sabbath. Bro. I. Adrian is expected to attend.

G. L. McKINNEY.

Providence permitting, there will be a conference at Sugar Hill, N. H., commencing Friday, Aug. 20th, at 10 o'clock A. M., to continue over the Sabbath. Bro. Edwin Burdham will attend. We hope our brethren from abroad will come in season to commence the meeting with us on Friday morning.

I. H. SHIPMAN,
for the brethren.

APPOINTMENTS.

I will preach in New Bedford on Sunday, Aug. 15th and 22d. W. S. CAMPBELL.

The Lord willing, I will preach at Nelson Aug. 15th; at Ashburnham, Mass., the 22d; at Westboro', the 29th; at Marlboro', Sept. 5.

J. WESTON.

NOTICES.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Falacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee; a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 12 1/2 p. per doz.; \$2.50 per hundred.

No. 2. "The Duty of Prayer and Watchfulness in the Prospects of the Lord's Coming." By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3. "The Lord's Coming a Great Practical Doctrine." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4. "Glorification." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

"ANALYSIS OF GEOGRAPHY; for the use of Schools, Academies, &c. By Sylvester Bliss. Boston: Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1/2 cents, or \$5 per dozen.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$9 a set.

From N. Tillinghast, Principal of the State Normal School, Bridgewater:—

"I am very much pleased with the 'Outline Maps;' their size and execution make them fill a place that no other similar Maps, that I have seen, do fill. I shall put them, in connexion with the 'Analysis of Geography,' in use in my Normal and in my Experimental School, and expect to reap advantage from them."

From David S. Rowe, Principal of the State Normal School, Westfield:—

"They are a beautiful set of Maps, very neatly executed, and in connexion with the 'Analysis of Geography,' by Mr. Bliss, furnish the best and most ATTRACTIVE aids to the study of Geography with which I am acquainted. I hope you will be amply remunerated by a sale proportioned to the merits of the works."

From C. Pierce, Principal Normal School, West Newton:—

"Both Maps and 'Analysis' appear, on a slight examination, to be very neatly and accurately executed, and will be, I doubt not, a very valuable accession to our instrumentalities for instruction."

"THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1/2 cts.

TURNER'S Dispensational Chart. Price, 37 1/2 cts.

CLARK'S Gospel Chart.—Price 37 1/2 cts.

PROSPECTUS OF THE "HE PAE EKKLESIA."—J. Winbrenner & Co., propose to publish, by subscription, a Portrait and Improved Edition of the work entitled, "The History of all Denominations in the United States."

This work will contain several new articles, and some of the old ones improved. It will also be embellished with fifteen or twenty splendid Portraits of leading men belonging to the different religious denominations represented in the work. It will be printed and published in a large octavo form—on good paper, and in extra gilt binding—and delivered to subscribers at Two Dollars and Fifty Cents per copy, payable on delivery of the work. Common edition, without the Portraits, One Dollar and Seventy-five Cents.

This work consists entirely of original articles, written expressly for the work by distinguished divines, belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice, of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiased, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations.

INSTRUCTION IN THE FRENCH LANGUAGE.—Mrs. Gove will give lessons from "Manes's French Course," at her residence, corner of Lime-street, a few doors from Dr. Sharp's church. For further particulars, please call at the above place, between the hours of 10 A. M. and 4 and 5 P. M.

N. B.—By this mode of teaching, the pupil is enabled to read, write, and speak the language in a very short time. Also lessons given in Music. Terms to conform with the times.

ELECTRO MAGNETIC MACHINES.—We have on hand a number of these machines, of La Roy Sunderland's improvement. They are put up in a neat portable mahogany box, and are used with great benefit in various diseases, such as Rheumatism, Gout, Neuralgia, Headache, and Nervous Affections of all kinds. Price, \$12. Also for sale by Bro. Litch, at 46 1/2 Walnut-st., above Dock-street, Philadelphia.

A correct and splendid lithograph, from a daguerreotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

MEETINGS IN BOSTON at the "Central Hall," No. 9 Milk-street, nearly opposite the lower end of the Old South Church, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 142 Hester-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

* The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old PLACE, the Saloon of the Chinese Museum, in 5th street, between Walnut and Chestnut-sts. J. LITCH.

The Advent congregation in Baltimore hold their meetings three times every Lord's day, in the Franklin Saloon, on North-street, third door from Baltimore-street, east side.

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Advent meetings in Lawrence (new city).—Friends residing in, or visiting this place, or vicinity, will find a band of believers on the Sabbath at the School-house on Flaverhill-street, near the corner of Hampshire-street.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

Advent meetings in Providence, R. I., are held three times on the Sabbath, and on Tuesday evening, in Hopkin's Hall, entrance 33 Westminster-street (formerly Market-street).

AGENTS.

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—Geo. Needham, Brimfield, Mass.—Lewis Benson, Buffalo, N. Y.—J. J. Porter, Champlain, N. Y.—Henry J. Cincinatti, O.—John Kitch, Cleveland, O.—D. I. Robinson, Derby Line, Vt.—Stephen Foster, Jr., Lowell, Mass.—M. M. George, Low Hampton, N. Y.—Leonard Kimball, Milwaukee, W. T.—Luzerne Armstrong, New Bedford, Mass.—Henry V. Davis, New York City—William Tracy, 71 Forsyth-street, Orrington, Maine—Thomas Smith, Philadelphia, Pa.—J. Litch, 46 1/2 Walnut-street, opposite the Exchange, Portland, Me.—Peter Johnson, 22 India-street, Providence, R. I.—George H. Child, Rochester, N. Y.—J. Marsh, Talmadge Block (third story), Buffalo-street, opposite the Arcade, Toronto, C. W.—Daniel Campbell, Waterloo, C. E.—R. Hutchinson, Worcester, Mass.—D. F. Catherbee.

Receipts for the Week ending Aug. 5.

□ We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

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ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 2.

BOSTON, SATURDAY, AUGUST 14, 1847.

WHOLE No. 328.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 9 MILK-STREET, BOSTON,

BY J. V. HIMES.

TERMS.—\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this office, should be directed to "J. V. HIMES, Boston, Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

The Charitable Widow.

Blessed are the poor that give
Of their little to the Lord:
Now a blessing they receive,
Then—obtain a rich reward.

Widow! desolate thou art,
In the world's eye, but a gem,
Priceless—earnest of a boon,
Thou dost hold—unknown to them!

This they cannot take away:
Is not fleeting—has not wing,
Like to theirs, which in a day
Often leaves them, with its sting!

Heavenly treasure, glorious hope!
Here the love of God to know;
And when death is swallowed up,
To fill the blissful presence go!

H. HIMES.

The Dangers of Christians.

BY REV. E. B. BICKERSTETH, M. A.

1. **NEGLECTED TRUTH.** The fulness of truth provided in God's word, alone enables us to meet all the various dangers of our souls, and the evils of the times. The fulness of truth also alone furnishes us with the means of real union with all classes of Christians holding any part of that truth. Had each Christian the whole of God's truth, there would be perfect union; but in even a partial truth I have, to that extent, union with my fellow Christian. But in any mere partial truth, to the neglect of other truths, I am exposed to dangers. If I overvalue doctrine to the neglect of precept, I become Antinomian. If I exclusively regard precept, I become self-righteous. If I regard only devotional feelings, I become mystic. If I attend only to self-denying observances, I become ascetic.

Do not some beloved brethren act thus with regard to prophetic truth? and is not there a real danger in an exclusive regard or disregard of an important part of Scripture?

We see neglect of prophetic truth in the world in its highest degree. It scorns it altogether as mere enthusiasm and delusion, fulfilling to the letter the prediction,—"There shall come in the last days scoffers walking after their own lusts, and saying, where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation." This is both an awful affront to God's wisdom, as if he had written anything in vain, and a real tempting of his Providence by despising his warnings.

We see the same thing in a partial degree in the church of Christ. Some entirely neglect the study of it, as if it were not in the Bible. Others, with a tone of indifference, discourage all attention to it, either as unimportant, or uncertain, so magnifying its uncertainty as if it were a

useless waste of time to study it. Others, in the idea of a fancied spirituality of mind in this neglect, conceive they are both wise and holy in pursuing such a course. True spirituality is oneness of mind with God and his word. He has revealed his own plan and method for filling the earth with his glory. Let all our views be regulated by his revealed will. We may see in the three leading petitions of the Lord's prayer, how large his views of spirituality are. Nor is prophecy so uncertain, but that most necessary as well as most valuable knowledge may be gained, and this increasing in proportion to the diligence, humility, and devotion with which the subject is studied: knowledge also peculiarly needful and profitable, even as the very oil in the vessel to make our lamps burn bright and clear.

Let God's word decide every doubt.—His command is express. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place." 2 Pet. 1:19. There is a special blessing, twice pronounced, only on the reading and keeping of one book in the Bible, and that is the most difficult, but the fullest, most important, and most profitable book of prophecy—the Revelation. Rev. 1:3; 22:7.

The coming times will, I doubt not, speedily change the minds of men on this subject, and call forth most eager attention to all God's truth.

2. **ABUSED TRUTH** is another more inward danger. It is taking a part of God's truth and over-magnifying it, and despising other truths. This separates the whole church of Christ, rending it into endless divisions. It fills it with a party, and divides and weakens it everywhere. Thus "my kingdom is not of this world," with its connection disregarded, and its contrast truths neglected, will be made to justify the whole system of national disregard to God's truth.

Let me point out more specifically the character of this danger in abused prophetic truth. Here it will produce vain curiosity which uses God's word like an ingenious enigma, without any practical aim, or any due sense of its sacredness. It will produce *presumptuous dogmatism*, which confounds all degrees of evidence, and renders the church for doubtful, or subordinate questions. When light is not fully given us, cautious suspense is a plain duty, and even where our minds are fully established, we should bear with the infirmities of others. Abused prophetic truth produces *bitterness of spiritual pride*, we become elevated and puffed up, as if we had such superior discernment that we might despise others. It also produces the *fever of unhealthy excitement*; a constant and eager looking in each daily political event for fulfilling prophecy, rather than a patient observance of the gradual fulfilling of the whole course of those signs which distinguish these times. A looking for the Lord's

coming as near, (Phil. 4:5) is our duty, but a looking for it as instant, (2 Thess. 2:2) is the very thing against which we are cautioned. It may guard us against this danger, to remember what are the true characters of that kingdom which our Lord returns to establish; "the kingdom of God is righteousness, and peace, and joy in the Holy Ghost." Let us also remember, in considering the danger of abused prophetic truth, that it is on this very point the Apostle assures us there are "things hard to be understood, which the unlearned and unstable wrest to their own destruction." 2 Pet. 3:16. The history of the church furnishes most affecting and painful evidence of this, even in our own days. Yet, let no one, on the other hand, on this account, despise prophetic truth, seeing that the Apostle immediately goes on to show us, that if abuse be dangerous, the knowledge thus to be acquired of events yet to take place is the means both of our "steadfastness" and "growing in grace and in the knowledge of Christ."

3. **UNFOUNDED HOPES** are a third inward danger. Those of the world are completely of this character. The gross infidels, the men of science, the worldly politicians are each looking for their millennium of earthly prosperity, wholly ignorant of that hidden Power which as a thief is ready to burst upon them, and spoil them of their ungodly hopes.—"When they shall say peace and safety, sudden destruction cometh upon them, and they shall not escape."

The church of Christ has been in considerable danger of the same mistake. By the formation of so many societies, and their rapid growth and diffusiveness; by the translation of the sacred Scriptures into so many fresh languages, and their extended circulation through the earth; by missions already established in every part of the heathen world, our minds have been tempted to self-complacency. There has also been at home such a reaction from all this outward effort in the fresh societies for doing good to the souls of men, by education, by district visiting, by pastoral and ministerial aid, by religious publications, by building of churches, and all the various plans now in progress, that great hopes have been excited that, by these means, God would bring in the promised, and sure, and full triumph of his church. Most cheering and delightful are these efforts to every Christian mind. God has thus interrupted the course of wickedness everywhere, and given men calls and space for repentance, and has called many precious souls into the way of life.

But let us remember that it is the plan of God's grace, before he sends his judgment on the wicked, to give them the brightest exhibition of his truth. Noah himself was the preacher of righteousness before the deluge. Our Lord himself and his blessed Apostles preached to the Jews, and established the primitive church in its purity at Jerusalem, before the des-

truction of that kingdom and city, which, in its government and as a nation at large, rejected his Gospel.

Let us also remember that we are often warned in God's word of the danger of these unfounded hopes. "The diviners have seen a lie, and have told false dreams, they comfort in vain." Zech. 10:2. God is especially displeased with his people when they say to "the prophets, prophecy not unto us right things, speak unto us smooth things, prophesy deceits." Isa. 30:10. And with his ministers also, when "from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jer. 6:14. The breaking up of all this fancied security is one of the great terrors of the wicked in that day, which "shall come as a snare on all them that dwell on the face of the whole earth." Luke 21:35. It is my assured conviction, that to look for the promised millennium, before the great day of tribulation, and the personal coming of our Lord Jesus in visible glory, is both unscriptural and dangerous.

One form of these unfounded hopes, the fruit of a half-infidel spirit, ignorance of God's word, and a spurious philanthropy, may be seen in the cry of peace, peace, by multitudes misled by the love of peace. The professed aim, for instance, of the Peace Society, is "to produce universal peace, by urging the abstract unlawfulness of all war, offensive and defensive alike. This with many seems to be a new specific, to expel the mighty spirit of evil, to beat the swords into ploughshares, and spears into pruning-hooks. War is indeed God's most awful scourge, and the tremendous fruit of man's sin, to be dreaded and avoided by all Christian means; *blessed are the peace-makers, as well as the pure in heart*, but righteousness and truth are not to be sacrificed in a vain attempt to attain peace. A writer of some note on the side of peace, ascribes all the past failures of the Christian church to neglect of this maxim.—"The new creation covenanted to Christ, has been retarded by the united efforts of Papist, Episcopalian, Puritan, and Wesleyan. Christian pietists have not only permitted war, but frequently defended it by a miserable perversion of Scripture, and dangerous sentiments of distorted devotion. The principles of peace must be incorporated in Christian discipline. The trade of war must be denounced, and a soldier excommunicated from the churches as an offender. Let war, offensive and defensive, be Anathema and Maranatha in all the Christian societies, and not till then may we declare that we love the Lord Jesus in sincerity."

What groundless hopes! what ignorance of history, prophecy, and sound doctrines these statements betray! Well does the prophet describe them, "They have healed the hurt of my people slightly, saying Peace, peace; when there was

no peace." The Baptist, it seems, was grossly ignorant when he told the soldiers, "be content with your wages," he ought to have said, "renounce the wages of iniquity"—and a Peace Society would have been a better herald of the Messiah. The inspired Apostle, then, was grossly deceived when he said of the magistrate—"he beareth not the sword in vain," he ought to have said, to bear it at all is wickedness. Our blessed Lord himself is thus brought under the charge of ignorance of the real course of the gospel to its full triumph, when he said, "I am not come to send peace, but a sword." The eighteenth and other Psalms, inspired by the Spirit of God, are specimens of distorted devotion, for they celebrate the victories of David over his enemies. Caleb and Joshua ought to have been excommunicated for their zeal, and those who by faith "turned to flight the armies of aliens," should have been cut off as unfit for the pure communion of our Peace Societies, and reformed congregational churches. To sift these maxims, and expose their shallowness and folly, would be too long, however easy in itself, but their very currency is a proof how scanty is the range and compass of truth in many professed Christians, and how this ignorance is exposing them to the most ungrounded hopes, and transparent delusions of Satan. The rebuke given to Jehoshaphat (2 Chron. 19:2), applies to them with ten-fold force, the warning in Deuteronomy (29:18-20) to their infidel confederates, and one sentence of God's word stamps the whole scheme of fancied peace with the brand of delusion. "The wicked are like the troubled sea when it cannot rest, but casteth up mire and dirt. There is no peace, saith my God, to the wicked."—(*To be continued.*)

France and Tahiti.

[We have had occasion, more than once, to refer to the operations of Papal France against the Protestant missions of the South Sea Islands, as one of the most malignant and daring anti-Christian developments of the times in which we live. The following article gives the history of the matter in as brief and correct a form as we have seen it; and we doubt not our readers will read it with deep interest. It is from the New York "Advocate and Journal."]

"Accounts from Polynesia render it no longer doubtful that cruel, blood-thirsty Rome, has finally triumphed in the subjection and desolation of the Island of Tahiti.

"The inhabitants of Tahiti had received the Gospel through the Christian enterprise of the London Missionary Society. From the depths of heathen degradation, Christianity had elevated them to the rank of a civilized people. Already had they been delivered from the ignorance, superstition, and vices of heathenism, to a degree which put to silence the infidelity of Europe, and turned the attention of statesmen to missionaries of the Gospel as the most efficient agency of civilization. Long had the Christian world given way to unbelief in regard to the potency of the simple preaching of the Gospel as the means of effecting the recovery of savage man from the grossest barbarism to civilization, when a few men full of faith and the Holy Ghost, some from England, and some from the United States, without the aid of wealth, or the patronage of power, entered some of the islands of the Pacific, and demonstrated anew that the Christian religion was the remedy, the irresistible, and infallible remedy, for sin and its consequences, whatever be the condition of the sinner.

"The graphic description of heathen-

ism, given by the apostle in the fore part of his Epistle to the Romans, is as accurate in respect to the inhabitants of these Islands, as they were found by the missionaries, as if they had sat for the picture. Their religion was the grossest and most senseless superstition, their moral code the most licentious indulgence of animal instincts. Without God in the world, they were led captive by the devil at his will.

"But the preaching of the Gospel had turned a very large proportion of the people of Tahiti—as it has also the inhabitants of the Sandwich and other islands of the Pacific—from darkness to light, and from the power of Satan unto God. The rulers were among the first to turn away from their idols to the worship of the true God, and Queen Pomare is represented as an example of Christian piety. With the profession of a purer religion, there necessarily entered a desire for letters, and the arts and sciences of civilized society, with refinement of manners, and the proprieties of civilized social life. We do not mean that all the Tahitians had become Christians in heart and in life, but we may say without qualification, that if the accounts of the missionaries, corroborated by the reports of those whose commercial intercourse gave them an opportunity to judge of these accounts, can be relied on, the proportion of sincere practical Christians among them, would compare favorably with the population of this, or any other country, while a nominal profession of the Christian religion was nearly universal.

"The people had also introduced important reforms into their civil government. They retained the monarchical form of civil polity, but under such limitations and restraints, and combined with such popular elements, as gave security to life, liberty, and the pursuit of happiness. In short, the change wrought in this savage people was at once cause of astonishment to the world and the triumph of Protestantism. Romanism boasts of the number and the success of her missions. Whole nations of savages have been brought under her yoke, by the aid of the civil power, superstition, and military force combining, to bring them under the absolute authority of the Romish hierarchy. But in vain had the world looked to the nations and people thus subjugated for the ameliorating effects of pure Christianity. Spain and Portugal had subdued, and brought under the religious and moral training of the Roman priesthood, the whole of South, and a large portion of North America, and after the lapse of three hundred years the native inhabitants, and even the immigrants from the mother countries, had improved neither in religion nor civil polity; and in regard to the sciences, and the arts of civilized life, they had greatly deteriorated. How, then, could the Jesuits, the Janissaries of Rome, endure the sight of such demonstrations as Tahiti gave of the superiority of Protestantism? It could not be endured, and they set themselves to destroy that which they could not imitate—and that they might destroy that which put them to shame, it was necessary they should get possession of Tahiti, either by stratagem or force.

"To effect this object, missionaries were sent there. Now the whole world of unmitigated heathenism lay before the Propaganda. Immense domains of the god of this world were yet to be subdued. Why, then, is Tahiti selected by the Jesuits as missionary ground? Why are the contributions of their people to be expended in a strife with Protestantism, where, isolated from Christendom, it could not interpose with any who professed the religion of Rome; and where, beyond all controversy, this same Protestantism had effected incalculable good

to a people recently subject to all the evils, religious and social, of the most debasing heathenism? Alas! it was the contrast which Tahiti exhibited that kindled the ire, and brought upon its people the wiles and the vengeance of the Jesuits. Accordingly, missionaries were sent there to subvert the blessed work of Protestantism. The people were to be enticed, by gaudy exhibitions, imposing ceremonies, and direct bribery, from the pure and spiritual worship in which they had been instructed, into another form of superstition, under which the images of men and women, dignified by Rome with the name of saints, were to be worshipped in the place of idols, which Tahiti had abandoned.

"The Queen and her government, perhaps, committed a mistake. It might have been the more consistent course, as Christians, to have admitted the Jesuits, and allow truth and error to come fairly into contact. Christians well instructed in history would not have feared the result. But the Queen could not but look with dread and apprehension upon the experiment. She had seen with what tenacity her people had clung to the senseless idolatry of former times, and how reluctantly they had been forced into a conviction of their errors. She was aware, too, how prone human nature is to adopt any form of superstition which ministers to sensuality, either through the medium of appetite or passion; and she dreaded the introduction of a new religion—that is, new to her people—which, from its exterior, at least, countenanced idolatry. Under such circumstances, it is not surprising that the Tahitian government should have rejected the Jesuit missionaries, though we do not contend for the propriety of the measure.

"But though we do not contend for the Christian propriety of this act of exclusion, we do insist, that upon principles of international law, the government of Tahiti had the right to exercise its legislative and executive power, in enacting and enforcing whatever municipal regulations it might deem necessary to the welfare of their people. All governments possess this national right, and it has been universally acknowledged and acted upon. The Pope himself, as a temporal prince, excludes from his own dominions all religions but his own. No Protestant is allowed to preach, circulate the Bible, or other books, or in any other way to propagate what he conscientiously believes to be the only true religion in the Papal States. We allow and contend that this is morally wrong; but still it is, under the acknowledged law of nations, an attribute of sovereignty, against the exercise of which, we can only oppose moral and religious argument. No other nation has a political right forcibly to control or infringe upon the law of nations.

"But Tahiti was a feeble power; and having been but recently recovered from barbarism, and being even now Protestants, not Romanists, were considered by the Jesuits as out of the pale of humanity, and not entitled to the benefits of the conventional law of Christendom. Accordingly application was made to the commander of a squadron of the French navy for redress, and he proceeded to enforce the claims of Rome. He demanded the admission of the Jesuits without let or hindrance, with free exercise of their religion, and protection in public worship. Even this he had no right to enforce according to national law; but if he had proceeded no further, perhaps the world might have admitted an excuse for the proceeding, in consideration of the grievance complained of. But the French protector of Jesuitism was not content with this. He undertook to punish the Tahitians, for what he called the insult offered to France, in the persons of the

French Jesuits, by imposing a heavy fine, under the penalty of the bombardment and destruction of their principal town. The helpless inhabitants submitted to all these demands, and by public contribution raised the money to pay the fine imposed. But the hard-hearted Frenchman was not satisfied. The Tahitians, it seems, had all joined the Temperance Society, and had forbidden by law the importation of spirituous liquors into the island. This law, one would suppose, would have been approved by every philanthropist, whether Christian or Infidel. Whatever may be said in regard to legislative intervention in well-established Christian communities, the necessity for the exclusion of spirituous liquors from a community just emerged from heathenism, and in respect to the refinements of civilization still in a transition state, cannot be questioned. Our own government has never forbidden the traffic in spirituous liquors, in the territories subject to its legislation; yet it has positively interdicted it in respect to the Indian tribes over which it exercises wardship. The benevolent purpose of the government, to raise these degraded tribes to the enjoyment of the blessings of civilized life, was found to be thwarted, and rendered nugatory by the natural desire of savages for excitement, and the want of moral principle to control the importunity of their sensual appetites. Hence, the sale of spirituous liquors to Indians is forbidden, under severe penalties to the traders; and this interdiction extends to the tribes which have made the greatest advances toward civilization, under the influence of Christianity.

"But what do the Jesuits, or the cruel tyrant who enforced their devices, care for the civilization of the Tahitians? The exclusion was alleged to be injurious to French commerce. The Tahitians must drink French brandy at all hazards, that the distillers of the poison might profit by the market. The admiral not only insisted upon a repeal of the law, but chose to consider the enactment of it an injury to France, which required an indemnity, and forthwith imposed another fine, so exorbitant as to exceed the utmost ability of either the government or the people to pay. They stated this inability, they remonstrated, petitioned—but all in vain. The villain, into whose hands they had fallen was inexorable; and nothing was left to this poor people, but resolutely to prepare for defence. The town could not be defended. It was assailed and burned, but not without such resistance as a brave people, even in despair, could make.—The Queen escaped in a British vessel to another island, and the people fled to the heights and fastnesses of their mountains, where they prolonged the struggle for independence, with a courage and an obstinacy which deserved, though it could not insure, success. Desperate were the conflicts between a half-armed militia, and the well-trained soldiers and sailors of France, armed with all the improved means and appliances of modern warfare. Hundreds of Frenchmen bit the dust, but yet greater was the carnage they committed on the unoffending Tahitians. Every attempt to storm their mountain fastnesses was repulsed, and at length the French satisfied themselves with a rigid blockade by sea, and a close siege by land, so as to cut off supplies of provisions, and ultimately compel a capitulation. They could not fail of success. Hunger did more for them than arms, and recent accounts from the island give information of the unconditional surrender of this brave people to their cruel invaders.—They had resisted, while resistance could be prolonged; had witnessed the burning of their dwellings, and the destruction of their cocoa-nut and bread-fruit trees in their beautiful luxuriant valleys, which the French not only cut down, but burned

the stumps with fire, to prevent a re-production; they had endured hunger, and thirst, and nakedness, which could receive but scanty mitigation from the meagre production of their mountains, until finally their brave spirits were subdued, and succumbing to what seemed to be inevitable fate, they accepted the terms of the conqueror, which required them to renounce the rights of independent government, and put themselves under the protection of France.

"At the very beginning of hostilities the influence and vengeance of the Jesuits were made apparent. Some of the missionaries followed their flocks to the mountains; but one of them held the office of consul under the British government. Supposing this would afford him protection, he hoisted the flag of his nation over his premises, and remained in the town. He was mistaken, however. He was seized, and put in prison, and his property was destroyed. Even his life was threatened in despite of his official character. He appealed to his own government, and so did poor Queen Pomare. The Queen received neither succor nor sympathy; but with respect to the consul, the French ministry condescended to admit some compensation was due to him, and the government which he served compromised for the outrage on the honor of the nation for a paltry pecuniary gratuity to their officer.

"Hopes were, nevertheless, entertained, that the French government would wipe off the national disgrace of such a wanton act of lawless plunder and murder by her naval officer in the Pacific. It was hoped the King of the French, who talks so loudly of honor and good faith, and withal affects to be so great an advocate of peace, would disavow the act of his officer, and make restitution for the injury done to the Tahitians. And this was the more confidently expected because his Prime Minister, Guizot, professed to be a Protestant. But the hopes of religion and humanity were destined to be disappointed. Louis Philippe is afraid of the Jesuits; not for himself, but for his posterity. He is aware that France resents the deception he practised upon her when he promised to be a Citizen King, governing under republican institutions. They look at the fortifications of Paris, and acknowledging themselves slaves, hate the man who betrayed and enslaved them.

"Louis is old, and the heir apparent is yet a child. Should he die soon, a long minority, under the regency of a son whom his people despise as an imbecile, will afford a tempting opportunity for political revolution; and in this extremity the king would fain secure the favor of the Jesuits to his family. The hope is as vain, as the policy is weak. The House of Bourbon will be competitors for the crown of France, and when did Rome, or her emissaries, fail to sustain the claims of the Bourbons to the throne of France? The whole family are thorough-going Papists; bigots who, as Napoleon said, 'learn nothing, and forget nothing.' These are the monarchs which suit the policy of the Jesuits, because they can always be frightened or cajoled into the measures of the Jesuits. The policy of Louis Philippe will be found to have been as weak as it is destitute of moral or religious principle. The Jesuits will use him while they can do no better; but they will abandon the Orleans dynasty whenever they shall have hope of restoring the Bourbons.

"And Guizot—his Minister—what of him? Is he a Protestant? Yes; from the teeth outward. His Protestantism is a sort of double-distilled French philosophy; or if not, the mere *caput mortuum* of the old encyclopaedism of Voltaire, and his associates. His religion opposes no barrier to his politics. His state poli-

cy dictated a truce between truth and error in religion; and accordingly he has decided that Christianity, under the form of Protestantism, shall cease to be aggressive—cease to convert Catholics, and content itself with the quiet possession of what it has secured in its enjoyment by government patronage. This is a Protestant for you. We would much rather he was an avowed, persecuting Papist.

"But 'he who now leeth must let,' until God, in his mercy, shall take the hindrance away. The Jesuits must revel in Tahiti, and destroy the fruits of Protestantism, until judgment shall be executed on Louis Philippe, and his man, Guizot; and, if we mistake not, the time is at hand. The Minister is already tottering on the brink of a precipice. All his craft and unscrupulous policy cannot save him; and he will find that cursed is he who putteth his trust in princes. Louis, his master, will abandon him without a single regret when his policy requires it; and the nation, the glory of whose arms he affected to consult in the outrage on the harmless people of Tahiti, may yet be better informed, and resent the imputation of the national honor he has brought upon it, by his wholesale murders in Algiers, as well as in the Pacific.

"O! it is a fearful controversy that the God of sabaoth has with Louis Philippe, and his minister, Guizot. In the middle of the nineteenth century, the professed Protestant minister announces, and the king suffers it, that 'France has assumed the protection of the Roman Catholic religion; and a recently converted island of the sea is turned into a pool of blood to gratify the Jesuits. After centuries of persecution and slaughter, drunk with the blood of the saints, Popery finds a protector and a warrior in a French king, who claims to reside at the centre of civilization! But Jehovah rules.' His thoughts are not our thoughts."

"Here he exalts depressed worms
To sceptres and a crown;
anon, the following page he turns,
And treads the monarch down."

"The prayers of all pious people will go up continually to the throne of the heavenly grace.—How long, O Lord, how long, how long?"

Faith and Works—Christ's Teaching.

1. We will consider the sermon on the mount. (Matt. 5.) And in considering it, O! consider it with that profound attention and reverence, which becometh those who sit at Jesus' feet. Attention not called for from the circumstances which oft attend preaching in modern times. For there was no magnificent temple of man's constructing—no towering spire—no painted walls—no damask cushioned seats—no pulpit with its gaudy trappings—no preacher with diploma from high theological schools. There was no surpliced priest, clothed in silk; but there was, the

temple built by God."

The lofty mountain's brow was the rostrum—the green herbage, richer than velvet carpet—the beautiful horizon, more magnificent than painted walls. And the preacher, the Son of the Most High God. He brought his doctrine from the skies.

"Jesus, we bless thy name,
Thou teacher sent from heaven;
How sweet! how infinitely sweet,
The lessons thou hast given."

2. In this sermon, before the close of the 20th verse, nine blessings are pronounced—for righteousness—a righteous state of mind—desire after righteousness—and suffering for righteousness sake. Nine promises of reward, for the same virtues, are also recorded. Such is the estimation in which good words are held, in the opening of the first Christian sermon recorded. Nor does the doctrine change, while the sermon continues.

Matt. 16, 17, 19, 20, 48—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. Whosoever shall break one of these least commandments, and shall teach men so, shall be esteemed the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Be ye therefore perfect, even as your Father which is in heaven is perfect.

In chapter 7.—He teaches us first, that if we seek a reward on earth for good works we shall lose it in heaven.

V. 6.—Teaches us how to pray so as to be rewarded of God.

V. 14.—Show that even our own pardon turns on the single point: whether we pardon others. In v. 20, the blessed Savior, in his heavenly doctrine, says, "Lay up for yourselves treasures in heaven."

Thus the Sermon Commences.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake for theirs is the kingdom of heaven."

And thus the Sermon Closes.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils: and in thy name done many wonderful works? And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it."

Christian Palladium.

Religious Melancholy.

An elaborate report on this topic, made in France, states that out of 448 cases of insanity, only 18 were to be ascribed to "devotion exaltée."

In the Pennsylvania Hospital, out of 299 cases, 15 are traced to "religious excitement." And in the Asylum at Utica, the startling proportion of 59 out of 276 cases, are attributed to "religious anxiety." To those who understand the circumstances connected with these several reports, these results are very much such as might be expected; and they establish beyond reasonable doubt the position we have assumed, that the hallucinations of insane and melancholy persons are the result of pre-existing disease, and only take their form from the accidental hab-

its and feelings of the patients. The absence of religious excitement among the lower classes of Paris, has not diminished the number of cases, but the disease has there ceased upon some more engrossing subject of thought; while in that portion of our own country where religious excitement has raged most, it has naturally fixed itself upon that which is perfectly congenial to it, and which it found already prepared to hand. In determining the comparative frequency of this form of mental disease, it ought to be stated, that many individuals are undoubtedly affected with it, who yet from the absence of any gross intellectual disorder, are not reckoned among the insane; and further, that even when they are so reckoned, they are usually so harmless, and the state of their feelings is such, that they are seldom sent for treatment to a public institution. Hence, the statistics of insanity are far from showing the exact proportion of these distressing, yet interesting cases, which really exist among us.

We proceed, therefore, to say, in the second place, that many cases which assume the form of religious melancholy, and which are charged to the account of religion, are produced solely by some deranged bodily function, with which religion has nothing whatever to do, either in the way of causing or curing; any more than it has with rheumatism or the tooth-ache. Dr. Rush somewhere mentions the case of a Quaker preacher, who became melancholy, and believed himself to be possessed of a devil. The doctor finding his pulse full and tense, persuaded him to allow him to open a vein. Soon after the blood began to flow, he exclaimed that he felt the devil fly out of the orifice, and recovered immediately. What could be more absurd, than to charge such a disease to the discredit of religion, and treat it as a religious melancholy. As this is a point of importance, and as many persons not accustomed to notice the close connexion, and mutual relation of the mind and body, can scarcely admit that the views of the most important moral subjects, and even what seems to be religious feeling, can be modified and essentially changed by mere physical disorders, we will state another case in point.

We were once requested to visit a lady, whose state of mind had baffled every attempt made by her judicious husband to bring her relief. She was a woman of great refinement and strength of mind, eminently pious, and devoted to her interesting young family, whose education she conducted herself. While conferring every accomplishment upon her children, she was mainly anxious for their spiritual welfare. When we saw her, she was intensely excited, and had slept little for several nights. She said she had lost all interest in the instruction of her children, and had become utterly regardless of their personal appearance, and her own. Her whole thoughts and feelings were engrossed about their salvation; her anxiety for which had become insupportably agonizing. When instructing, or dressing, or leading them out for their accustomed exercise, she was incessantly distracted with the thought, what good will all this do, while they are still impenitent! Though her flushed face and flashing restless eye, indicated strong physical excitement, yet her mind was so clear on every subject, and all her views so rational, that we attributed the whole difficulty to excessive and protracted anxiety for an object of peculiar interest to a pious mother—the salvation of her children. We made repeated attempts to reason with her on the error and evils of her present state of mind. She admitted fully the justice of our reasoning, and concurred in the truth of all our positions,

but we found that this was of no avail. Her excitement continued, and with it her distress, and all her difficulties. It appeared like a case of pure religious excitement, and was so looked upon by all her family. They did not deem her deranged, but it was evident she soon would be, unless relieved. Finding reasoning of no avail, and the excitement still increasing, we became convinced, on minute examination, that the whole difficulty originated, not in religious views or feelings at all, but in a morbid increase of arterial action, arising from some physical cause. One twelfth of a grain of tartar emetic, five or six times a-day, gave perfect relief, and restored both her views and feelings to a healthy standard.

Any number of instances, of every variety of the disease, might be cited to the same point. One of the deepest and darkest cases of religious melancholy we ever saw, occurred in a young lady of remarkably cheerful and equable temperament, in connection with a derangement of the system—and after every moral means had been tried, in vain, to shed a solitary ray of hope upon the unbroken darkness of her despair, she recovered perfectly, and at once, on the return of her accustomed state of health.

The Advent Herald.

"BEHOLD! THE BRIDECHAM COMETH!"

BOSTON, AUGUST 14, 1847.

The Wiles of the Devil.

The apostle enjoins on Christians the duty of putting on the whole armor of God, "that ye may be able to stand against the wiles (methodia) of the devil," or as the same idea is expressed in another text, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"—or, literally, unto circumvention of deceit.

The great object of enmity to the devil is Christ, and his kingdom. Knowing that his own head will be bruised shortly, he sees the necessity of improving the time that remains in venging his spite and malice, before the power of so doing shall be taken from him.

When the morning stars sang together for joy over a new made world, and all holy intelligences rejoiced with the sons of the morning in contemplating its opening beauties, one loathsome being looked on the glorious expanse with no feelings of pleasure. He resolved to mar the beauties that angels loved to gaze upon. He determined to wrest this world from the government of its Creator; and too well did he accomplish his object. Taking advantage of the inexperience of Eve,

"The fairest of her daughters," and of Adam's trusting confidence, he brought a blight, a mildew, a curse, on all this lower world. Instead of the stately fir-tree, thorns and thistles were brought forth, and briars, instead of the goodly myrtle. Man himself became doomed to a life of laborious toil. Thenceforth his bread was to be eaten in the sweat of his face, until his body should return again to the dust of the earth, from whence it was taken, and his spirit should ascend to God who gave it.

Not satisfied with gaining the ascendancy in this lower world, Satan would fain still more pervert the work he had so vilely marred. He caused the wickedness of man to be exceeding great on the earth, so that "every imagination of the thoughts of his heart was only evil continually." In the wars and murders, and sins of every sort which have ever been wantonly committed, Satan has feasted, and revelled in the corruptions of his

own hands forming. Has he always thus to rejoice in the prostitution of the earth? The edict had gone forth, that the seed of the woman should bruise the serpent's head.

In the fulness of the time appointed, the Word, which was in the beginning with God, which was God, was "made flesh," or as Paul says to Timothy, was "manifested in the flesh," or appeared in the flesh, and dwelt among us for a period, and chosen witnesses beheld his glory as of the only begotten of the Father, full of grace and truth. At his manifestation, a star came and stood over where "Emmanuel, which being interpreted is, God with us," lay, and angels rejoiced at his birth. Yes, Jesus condescended to lay aside the glory which He had enjoyed with the Father before the world was, took upon himself our nature, dwelt in a tabernacle of flesh, and lived among men on the earth, that he might ransom us from the power of the grave,—bore our sins in his own body—satisfied the just demands of the law, that by His stripes we might be healed, so that God might be just, and the justifier of every one who should diligently seek him.

This glorious Personage, the most glorious that ever walked this earth, was the object of Satan's deadliest hate. No sooner was he born, than he stirred up Herod to murder the innocents, hoping thus to cut off Him who had been born the King of the Jews. Frustrated in thus destroying him, he attempted in person to induce the Savior to sin, but only brought on himself the withering rebuke, "Thou shalt not tempt the Lord thy God,"—as it would have been tempting God to have cast himself down from the pinnacle of the temple. Seeing the Savior's integrity, he turned against him the enmity of the Jews. He succeeded in bruising the heel of the woman's promised Seed. "The Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him," had said, "They shall look on ME whom they have pierced." This prediction John has shown was fulfilled at the crucifixion. There his fleshly tabernacle or temple was destroyed; but in three days he raised it up; for he had power to lay down his life, and power to take it again. He accomplished his mission to earth, ascended again to the Father, and was restored to the glory he had with the Father before the world was. This glory Isaiah saw in the year that Uzziah died, when he saw "the Lord sitting upon a throne, high and lifted up, and his train filled the temple, and the angels said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Restored to this glory, he is again to come in all the glory of the Father, and with all the holy angels, to judge the quick and the dead, at his appearing,—bruise the head of Satan, casting him into the bottomless pit, and setting up his everlasting kingdom.

Satan is not ignorant of his approaching doom. When the tomb failed to hold the Savior in its embrace, he saw that his captives would be set free. Eagle-eyed, he well knows that his time is short. Like a roaring lion seeking his prey, Satan has roamed over this world, seeking whom he may devour. He has gone to and fro in the earth, and wandered up and down in it, that he might entrap men in his wiles, and sink them to perdition;—and the nearer he approaches the period of his imprisonment, the more active and energetically he labors. Opposition to Christ is his one great absorbing thought. Hatred to Him actuates

* The Socinians, who deny the pre-existence of Christ, read this as if Christ was created flesh in his first existence. We cannot see how the more intelligent ones can be honest in this; for they must know that "gino-ma," the word which in John 1:10 is translated "made," is the same word that is translated in v. 12 "to become,"—in v. 17, "came,"—in ch. 3:25, "arose,"—in ch. 4:14, "shall be,"—in ch. 5:14, "come,"—in Acts 4:14, "was showed," &c. &c. The word rendered "was manifested," in 1 Tim. 3:16, "phaneroo," is also rendered "appeared," "showed," &c. A good knowledge of the English should show their error here.

his every purpose. His is the great spirit of anti-Christ. He seeks to destroy the souls of men, by arraying them against the Savior, and infusing into them his unchristian spirit. When he cannot make men disbelieve in Christ, he fain would make them hate him. When he cannot secure their hate, he labors to secure their disrespect. He seeks to degrade the Savior in the eyes of men, derogates from his greatness, and presents him to mortals as the Bible does not present him. He who takes from the Savior what is attributed to him in the Scriptures of truth, partakes, more or less, of the same spirit which is arrayed against Christ. This spirit began to be manifest in John's day: even then there were many antichrists. Such spirits have increased and multiplied till the present time, serving to swell the torrent of the great apostasy. Satan well knows, that if men live with an eye single to the truth, they will elude his grasp. Therefore he seeks to toss them to and fro, and drive them about with every wind of doctrine. Truth he mixes with error, to make men hate or despise it. Even the doctrine of the Advent he has endeavored to connect with Mormonism, and other isms—sects that teach that Christ has come already. He finds men of large conceits, with peculiar notions of their own: he puffs them up with the importance of their own fancied dreams, inflates them with ideas of their own importance, makes them believe that their own phantasies, or old sectarian views, are of more consequence than the immutable truths of God's holy word: they preach them to the neglect of these; they divide the flock, and wound the hearts of the children of God. Thus Satan triumphs for a time. There is danger that this will be his next great effort. If every man should begin to preach his own notions—sectarian differences which have ever been laid aside in view of the absorbing theme of the coming of the King of kings, the Adventists would be split into as many sects as those out of which they have come together. We cannot, therefore, guard against this too strongly. Let us put on the whole armor of God, that we may be able to stand against all the wiles of the devil,—that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive the simple.

Usury.

BRO. HINES.—Please give your views on Psal. 15:5—"He that potteth not out his money to usury," &c. Is it right for Christians to take interest? J. KNOWLES. Pittsfield (N. H.), July 24, 1847.

Usury, in its strictest sense, has reference to any remuneration for the use of money, or other property. Under the Mosaic law, the Jews were forbidden to receive any pay for the use of any property from their brethren; but were permitted to from strangers. The present meaning of usury is unlawful, or oppressive interest. But we must consider Bible questions in view of the Bible use of words. Says Moses (Deut. 23:19, 20)—"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thy hand to in the land whither thou goest to possess it."

It will be seen from the above, that usury was forbidden for money, and all other property, under the Mosaic law—that it had respect to brethren, and not to strangers; and that the law was given in view of their inheritance in Canaan. The Jews had no right to take pay for the rent of a house, of a horse, any more than of money.

The reason of this was, that poor brethren should not be oppressed; and under the Jew-

ish economy, none but poor men needed to borrow victuals, house, or money. If a Jewish brother had waxen poor, and fallen in decay, the Jews were bound to relieve him, without expecting a return for their service. If others, not their brethren, wished for money, &c., they could take usury of them. If brethren, who were not poor, wished to borrow money for personal benefit, they had no excuse to borrow, and therefore had no claims on the charity of others—among the Jews.

Is the Mosaic law of usury binding on Christians? is the question asked. No evidence has come to our knowledge that it is continued under the New Testament dispensation. The right to take interest is rather sanctioned by the Savior, when he says, "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received my own with usury." The property of a Christian is not his own: it all belongs to the Lord. He has no right to squander, or let his Lord's money lay idle. Nor has he any right to hoard or accumulate it for self-gratification. It is, however, his duty to add to it, when the Lord puts him in the way of so doing, if thereby he will be better enabled to subserve the cause of his Master in future usefulness. But while he is permitted to do this, he has no more right under the Christian than under the Jewish dispensation, to oppress the poor by usury, or to take oppressive interest of any. The poor we have with us always, and we are even bound to relieve their necessities, without expecting a return again. The rich, as the Lord's stewards, are in duty bound to respect the wants of the poor. They are not to oppress them in their wages, nor withhold from them food, shelter, or clothing, when without the means of paying. For those who are able to pay for the use of money, of houses, or lands, it seems right that they should pay an equivalent for what they receive. If A has money, and B is not poor, and can use A's money for his own advantage, it is no more than right that B should pay A an equivalent for the benefit that he has himself received. But if B is in distress, and A takes advantage of his distress, to tax him exorbitantly, he sins. That a man should receive a compensation for a thing which he lends to another, for a use which is beneficial to the latter, and inconvenient to himself, seems to stand on the first principles of justice. If A lets his horse to B for a journey for B's pleasure, or profit, no one doubts the propriety of A's asking and receiving a compensation for the hire of the horse. Why, then, should not A be equally entitled to a compensation, if he lends money to B for his pleasure, or profit? If the compensation asked be a reasonable recompense only, for the inconvenience to which A is put, or for the hazard which he runs of not receiving back the thing lent, there is no difference of principle, whether the loan be of the horse or of the money, and they stand on a par under the Mosaic law. If it be exorbitant, or illegal, the impropriety and injustice apply equally to each case.

Under the Jewish law, one had no right to buy the inheritance of another, only by restoring it in the fiftieth year. If the law of usury is binding, then is the law of property. It is however clear, that the Jews had a right to take interest of those who were not Jews. It is equally clear, that a Christian has no right to compel a brother Christian to pay interest for administering to his necessities. But if a Christian borrows money, not out of necessity, but for pleasure, or profit, and considers the interest he pays no more than an equivalent for the benefit the money, or horse, or land has been to him, we see nothing unjust, or unchristian in his paying, or another's receiving, a just compensation. Thus we think: others may think differently.

Notices of the Press.

From the "Fitchburg Sentinel."

"BIG TENT MEETING.—Elder Himes pitched his tent north upon this village on Saturday last, and commenced holding forth upon his Second Advent doctrines on Sunday. He continued his meeting till Monday afternoon, when he struck his tent, and removed it to "another city;" for the reason, as he states in a hand-bill, that he had been annoyed, and treated with every indignity, and depredations had been committed upon the tent. We are sorry that any assaults were made upon him, or depredations committed upon his property; but we are not sorry that he has ceased to preach his destructive doctrines in this place. He lectured on Tuesday and Wednesday evenings, in the Town Hall, on the subject of the spread and triumphs of Roman Catholicism. He is an able lecturer upon this subject, and would undoubtedly benefit mankind more by devoting his whole time and attention to it, rather than preaching his favorite foolish doctrine."

Our views of Romanism are a part of the "foolish doctrine" of which the editor speaks. This he seems to like. Could he hear the other parts of our theological views, we doubt not he would be equally satisfied. We hope he will read the works we gave him, and become more enlightened on the "foolish doctrine!"

From the "Knickerbocker."

CALLING FOR HELP.—Mr. Himes, the editor and proprietor of the "Advent Herald," seems to apprehend that he is in a sinking vessel, and calls upon the Adventists to support his paper. He says:—

"Shall we have aid? Our friends will consider our principles, plans, and labors, and help us accordingly. We must have the aid which can reasonably be given at this time. The cause was never in greater peril, and never demanded greater sacrifices and more persevering labor, than it does now. We are in the last struggles and perils."

The editor should not take too much encouragement from a false view of things;—he has altogether misapprehended the spirit of the paragraph over which he appears inclined to chuckle. Our noble ship is indeed in peril, but is in no danger of sinking. Our "last struggles" are not those of defeat, nor of death; but the finishing of our work, preparatory to endless rest—endless triumph.

Fourth Tent Meeting.

AT EXETER, N. H.

The tent-meeting at Exeter closed on Sunday last, the 8th inst., after six days' continuance. The weather was unpleasant for a part of the time, but the congregations were very good, and most of the time very large. The meeting was one of interest throughout, and was reviving and encouraging to the hearts of all who participated in it. The utmost order was observed, both in and out of the camp. The exercises were continued from day to day in the following order:—At 5 o'clock A. M., general prayer-meeting in the Big Tent; at 8 o'clock A. M., general conference and prayer-meeting; at 10 o'clock A. M., sermon; at 2 o'clock P. M., sermon, and also a sermon at 6 o'clock; at the close of which all strangers were required to leave the ground. Family prayers were then attended in each tent, our watch set, and all retired quietly to rest.

Never did we have more respect paid us by all classes, nor did we ever enjoy a more quiet time. Truly it was good to be there. How different from Fitchburg and Ashburnham! We can say no more now. Will Bro. Pearson give us a more full account of the meeting?

TO OUR SUBSCRIBERS.—We can assure our subscribers that we are not unmindful of the many cheering tokens of their sympathy and approval which accompany the renewal of their subscriptions. When beset on all sides by foes without, and foes within, who spare no effort to paralyze our energies, and neutralize our labors, to malign and misrepresent us, it is most cheering to open large piles of newly-written letters, and find in them words of encouragement and confidence, accompanying the more substantial evidence of continued patronage. The blessing of our God, the confidence of our readers, and the integrity of our purposes, are all we have to sustain us in our multifarious toils.

We are indebted to Rev. Mr. Beecher for the music on our last page. The poem we have published before; but now Mr. Beecher has kindly composed and forwarded to us the notes accompanying it, so that we re-publish it. The poem itself is interesting, as a translation of an

old Latin poem, which was written by a monk in the 13th century, and has received the enthusiastic encomiums of Goethe, Dr. Johnson, Sir Walter Scott, and other distinguished men. It is said that Dr. Johnson always went in reading the 10th stanzas, and that the Earl of Rosecommon expired with the 13th on his lips.

The note in reference to the word "relucts," as used in a late No. of the "Harbinger," we wholly disapprove. It was laid aside for distribution by our direction, but was given afterwards in our absence. We wish to treat all men, and especially our brethren, with Christian charity and courtesy. The criticism was not suggested by either of the editors, or the publisher. We regret its appearance.

The attention of our Baptist exchanges is particularly called to the advertisement in another column, of a Ladies Fair, in Easton, Pa. A little wholesome advice administered to that church would be very serviceable. It is a very flat, as well as a very wicked, affair.

MR. EDITOR.—Who is your grammatical authority for the phrase, "AN Universalist," for I see that you make use of it?

Our authority is Lindley Murray, who says:—"A becomes an before a vowel."—[INVESTIGATOR.]

There are exceptions to most of Murray's rules. Our rule is to use *an* before a vowel sound, and *a* before that of a consonant sound. Thus we would say, "an hour," because hour begins with a vowel sound, and "a Universalist," because the latter actually commences with a consonant sound.

A Western editor speaks of Swedenborg as "a novel writer of the last century."

We have calls from every part of the country for Tent meetings, and if the friends do not bestir themselves where we have proposed them, we shall feel at liberty to go elsewhere. In some places it is to be feared that our friends are napping.

There will be no Tent meeting in New York at present. The brethren proposed to hold conferences in their different places of worship. Being confined to our tent continually, of course we cannot be with them. May the Lord prosper them.

Bro. Himes will (if God permit) preach in New York and Brooklyn, Aug. 29th, twice in New York, and once in Brooklyn, as Bro. Jones, Whiting, and Curry shall arrange. This is all the time he can spend there at present.

The Joys of Religion.

The same wise man that declared all his own splendid possessions, and all his other sources of earthly felicity, vanity, and vexation of spirit, also says,—"Happy is the man that findeth wisdom, and the man that getteth understanding: her ways are ways of pleasantness, and all her paths are peace: she is a tree of life to them that lay hold upon her: and happy is every one that retaineth her: she shall give to thy head an ornament of grace: a crown of glory shall she deliver to thee."—And in another place he says,—"The righteous doth sing and rejoice."—And so throughout the Bible there are numberless allusions to a kind of happiness and peace which though in the reach of all, is known only to the true Christian. Says Paul, "To the carnally-minded is death: but to be *spiritually-minded is life and peace*."—"The fruit of the spirit is love, joy, peace," &c. "Great peace have they which love thy law: and nothing shall offend them."

Happiness and enjoyment are divinely promised to them. "The Lord will give strength to his people: the Lord will bless his people with peace."—And in another place,—"For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall look forth before you unto singing, and all the trees of the field shall clap their hands."—"When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, thy sleep shall be sweet. For the Lord shall be thy confidence, and shall keep thy foot from being taken."

More than this the righteous are encouraged

and directed to rejoice without regard to their situations in life.—"Let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice."—"But the king shall rejoice in God;" that is, when his life is sought by his enemies.—When the Savior was reciting to his disciples the hatred and cruel treatment with which the world would finally visit them, he concludes by saying, "Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in like manner did their fathers unto the prophets."—And in his valedictory address to them previous to his ascension, he says,—"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."—"Rejoice ever more," says Paul.

The experience of Bible saints is not only unanimous, but abundant in proving the genuineness and richness of that happiness which the soul may find in its God.—Says David, "I rejoice at thy word, as one that findeth great spoil: seven times a day do I praise thee, because of thy righteous judgments."—"Whom have I in heaven."—The Apostle could speak in behalf of the converted Romans:—"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also."—And even an anticipated object, though far distant, enabled Bible saints to be filled with the loftiest delight.—Peter, in speaking of the appearing of Jesus Christ, says, "Whom having not seen, ye love: in whom, though now we see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."—And so, (had we time,) we might show how deep and solid this joy of theirs was; how it accompanied them in all their labors and sufferings; how it enabled them, like Paul and Silas, to pray and to sing praises unto God even in prison: what fortitude it gave them under cruel persecutions and scourgings, and what a glorious and triumphant victory it yielded them in the hour of death! all going to prove that they had joys with which the world could not intermeddle—a peace that flowed like a river. But these have often been dwelt upon before; let us confine our attention to many later examples. Nor will we go too far off for them; nor take extraordinary cases altogether to illustrate the exceeding joy and comfort of the righteous. We will barely touch on those who have been great champions of Christianity, and who have sealed their love for it with their own blood: we will, for the most part, take those who have lived comparatively out of the world's gaze; not omitting those, however, who enjoyed worldly rank and greatness, and who might have had satisfaction, such as it is, from earthly sources: and these shall speak for themselves.

When JOHN HUSS was brought to the stake, and as soon as the faggots were lighted, the heroic martyr sung a hymn, with so loud and cheerful a voice, that he was heard through all the cracklings of the combustibles, and the noise of the multitude. At length his voice was interrupted by the flames, which soon put a period to his life.

ANDERSON, who suffered martyrdom, when chained to the stake, exclaimed, "Welcome, the cross of Christ! Welcome, everlasting life!" We might multiply innumerable instances, far, far more touching and convincing, of the sustaining and comforting power of religion, in times of persecution, even unto death: but, as we said, we purposely choose those of another character.

BAXTER, when dying, said, "Almost well."—"I," said the learned Dr. DOUGLASS to his friends, when dying, "I repent of all my life, but the part of it I have spent in communion with God, and doing good to man."

"I have taken much pains," says the learned SELDEN, "to know everything that was esteemed worth knowing among men; but with all my disquisitions and readings, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul, 'It is a faithful saying: I to this I cleave, and herein I find rest.'"

The celebrated MILTON, who held the distinguished office of Secretary of State, under the reign of CROMWELL, has thus expressed his

feelings on the subject of religion, in his own peculiarly rich verse:—

"How charming is DIVINE PHILOSOPHY!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns."

(To be continued.)

A Short Sermon.

"But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it." (Num. 14:24.)

Every Bible student is, or ought to be, familiar with the circumstances under which these words were spoken; but supposing that there may be some who are not acquainted with them, it will not be amiss to mention them here.

In the preceding chapter (13th) 1st to 21st vs., we have recorded the command given by Jehovah to Moses, and the obedience of Moses in appointing the spies to go and spy out the land of Canaan, and from the 21st to the 30th verses of the same chapter, we have the account of their going into the land of Canaan, and their success, and also of the false report of the majority of the spies, from the 30th verse to the close of the chapter. We have the testimony of Caleb, also, in chap. 14:5-10. Here, in these two places, we see plainly, clearly, and fully delineated, the character of Caleb.

But we proceed to enquire, first, the difference between the spirit of Caleb and the other spies.

One fact here at the onset it will be necessary to notice, and that is, that the term "spirit" is synonymous with the term "disposition;" it having, no doubt, more direct reference to the effect, or fruits of the spirit, than the spirit itself.—But we proceed.

We find, that although God had manifested himself to this rebellious people [the Jews] at various times, in saving them from the hands of their enemies; and though he had now brought them to the borders of the promised land, yet these spies (though they had to confess that the land was glorious) did all that was in their power to dissuade the children of Israel from venturing into this land.—Not so with Caleb; having quelled the tumult, he proceeds to tell them that, notwithstanding the terrible appearance of the tall sons of Anak, yet in the strength of God they were fully able to go up and possess the land.

We now, in the second place, come to notice how Caleb followed the Lord fully.

The fore part of this subject shows the necessary light upon this subject, and, consequently, we shall make our remarks very brief on this point.

Caleb followed the Lord when all was opposition, as we find by reading the 10th v.; we see this man of God standing up and boldly maintaining the cause of his Master in the fear of God.

In consequence of his obedience, we find God pronouncing on him an encomium, which any one might rejoice in.—"My servant Caleb." Besides this, we find God promising to give him and his seed an inheritance in this land, flowing with milk and honey.

We now proceed, in the third place, to make a practical application of the subject.

From this subject we learn,

1st. That decision of character is essentially necessary in every Christian.

2d. We learn that firmness of resolution is likewise necessary in every Christian.

3d. We learn the reward of obedience, and see the consequence of disobedience, in the prohibition of the rest of the spies from entering the promised land.

Now, in conclusion, brethren, let us be found with the same spirit Caleb had—let us be found following God fully; for soon he that is to come will come, and will not tarry. Soon, if faithful, we shall enter in through the gates into the city, and have right to the tree of life. Ere long we shall see, yea, and I hope be with those who shall return and come again to Zion, with everlasting songs upon their heads. The world may scoff; we may be derided for our hopes, and the church may try to stifle the voice of the herald of the Gospel; but God is for us, and he is stronger than all who are against us. O that God may keep us faithful to the end, and save us in his kingdom, for Jesus' sake. Amen. I. E. P.

Correspondence.

Letter from Bro. S. Chapman.

Dear Bro. Himes:—The evening after the date of my last (June 28th) we enjoyed a refreshing season with the brethren in Homer. It being the last meeting I expected to attend with them, we gave the brethren and sisters opportunity to improve most of the time in "exhorting one another," agreeable to the apostle's injunction, Heb. 10:25, and seeing clearly that "the day of the Lord" was even at the doors, their remarks were very solemn, weighty, and directly to the point. In this way the whole time was occupied till eleven o'clock, and before they dispersed, they heartily resolved to maintain meetings for the same object till the Lord comes. Truly that is an intelligent and devoted people.

The next day we visited the brethren in Ithica. Met often with them in their little sanctuary, and "comforted one another" with words relating to the blessed hope. Since the last movement of '44 their number has been greatly diminished; but the few that remain steadfast, (having been sorely tried,) are firmly resolved to endure unto the end, that they may receive a crown of life. Hope the brethren in the ministry, as they pass that way, will not fail to feed the flock of God! On the Sabbath afternoon, by invitation from the presiding elder, Bro. Johnson, we addressed a very solemn and respectable congregation at the African church in that place. The word was well received. This was very manifest in their class-meeting, which immediately succeeded public service, in which several of our brethren heartily participated. Eld. J., and others in that society, are sincere inquirers after truth. May the Lord speedily enlighten their minds, and comfort them in the blessed hope.

From Ithica we came to Lancingville, gave a lecture in the Town Hall, and spent the night with our brother, Dr. Barbor, and then came to Seneca Falls, where we spent a day or two with the brethren very pleasantly.—Expecting then to return there again soon, we made but a short tarry. Came to this place two weeks ago, where we had labored successfully a short time since, (on our way to Sodus,) and finding the people anxious to hear more on the subject of the Lord's coming, we consented to return this way and meet their request.

The next day we went to Sodus, where we spent the Sabbath. A good congregation collected together, and listened attentively to the word through the day. We hope it was not labor spent in vain. There were three families only of Adventists in the place, viz., Bro. Cook, and Bro. Hopkins. They with us were mutually comforted.

From S. we went to Rochester, where we tarried but for a night or so. Had a pleasant interview with Bro. Marsh, and a few of the friends there, and for the first time was permitted to meet our dear Bro. Robinson, for which I was very grateful. He now ministers to that people.

We next visited a brother according to the flesh in Wyoming county, who had manifested much "regret that his brother Samuel should have fallen into such a delusion." We spent one night there only, during which we occupied more than four hours in presenting the truth before that family, and such of their neighbors as were disposed to come in and hear. The Lord was with us of a truth, and we think that some of the friends were interested, to say the least, and became satisfied that we had not entirely lost our reasoning powers. The Lord add his blessing, that the word may prove effectual in the hearts of those dear friends. Should there be a conference held in that section, (Slab City,) as is contemplated, they will doubtless attend, and probably be benefited.

We returned to this place on the 15th inst., and made preparations for a meeting in the grove on the following Sabbath. The people came in from every direction, and listened with solemn attention to the word. Our brethren from Sodus (18 miles west) were present, and participated with us, which added much to the interest of the meeting. Dr. Cook of that place addressed the congregation in the morning, greatly to the edification and comforting of the saints. An increasing desire being manifested to hear still further on the subject, we consented to remain and labor with this people another week. On the Sabbath (yesterday) we met in a large barn, which was conveniently seated for that purpose, and notwithstanding it was very showery through the day, and other meetings of worship held on either side of us, yet our sanctuary was

well filled, and seldom have I addressed more solemn and attentive audiences. The word proved effectual in several hearts. As the fruits of this effort, backsliders have been reclaimed, several precious souls have been converted, and a goodly number of the dear saints have heartily embraced the Advent faith, and have united with Bro. and Sister Fowler, (the only Adventists in the place a few weeks since,) covenanting to maintain meetings of worship by themselves as an Advent band, or association, till the Lord comes. Among the converts there is a Dr. P. and his wife, who gave the clearest evidence of a change of heart. Hitherto they had been rather infidel in sentiment, but now are Christians, and decided Adventists. Mrs. P. has a natural taste for singing, and has occasionally used her voice in chanting trifling songs; but now she has purchased the "Millennial Harp," and unites with the saints in singing to the praise and glory of God. May the Lord keep all those dear friends steadfast unto the end. I trust he will.

To-morrow we expect to commence our return to Syracuse and Fayetteville, and if the Lord permit, rest from our labors (a few days only), and then visit the brethren in Oswego, also the dear friends in Copenhagen, Lewis county, after which, should time and health continue, we propose to visit and labor, as we may find opportunity, among Mrs. C.'s relations and friends in St. Lawrence county. We intend to be there within two weeks, and if the Lord will, we shall remain there several weeks. Our Post-office address, therefore, will be Russell, St. Lawrence Co., N. Y., care of W. Justus Ives, till we give directions to the contrary. We hope our friends will continue to write, remembering that to hear from them is "like cold water to a thirsty soul."

Our labors since we left Hartford April 1st having been constant, and very arduous. Mrs. C.'s health has become a little impaired. She has, with two or three exceptions, attended all our meetings, the average of which would amount to considerable more than one ordinary meeting of worship every day. But the Lord in whom we trust will protect us, and "direct our steps." Bro. G. Russell, of Corland, has kindly conveyed us to all the places we have visited since we left Homer, four weeks ago, amounting to several hundred miles, out and back, which has relieved us of considerable expense, and for which we feel grateful to God, and kindly thank our brother. He, being a decided Adventist, has also been of service to us in our various fields of labor. The Lord reward him "at the resurrection of the just."

Through this medium I wish to say to the friends at the East, in Massachusetts, Connecticut, and Rhode Island, especially our colored brethren in the last named State, do excuse us for neglecting to write you as we intended to have done long before now. Our only apology is, the whole of our time has been occupied as within described. Let our frequent communications, therefore, through the "Herald," suffice for the present; and continue, dear friends, to remember us in your supplications to the throne of grace.

Yours, my dear brother, waiting for redemption,
SAML. CHAPMAN.

Wolcott (Wayne Co., N. Y.), July 26th.
P. S. On reading Bishop Wilson's remarks in the "Herald" of the 17th inst., headed "Siege and Capture of Jerusalem," I was led to query thus: Suppose that all the Jews within the walls of the city on that occasion (being less in number than one and a half million) had been massacred in the most cruel manner, would that have been a "tribulation" ("disturbance of life") exceeding all the calamities which had been visited upon our race "from the beginning of the world to" A.D. 33, or time that Christ uttered the prophecy recorded in Matt. 24:21, by war, famine, pestilence, &c., together with the means employed in the destruction of Sodom and Gomorrah, and even that still greater "tribulation" in Father Noah's time? If the query be answered in the affirmative, then let it be remembered that Jesus did not stop here, but added, "No, nor ever shall be." Now, to say nothing of the 53 1-2 millions of saints tortured in the most cruel manner, and finally put to death, by Pagan and Papal Rome, suppose that the beloved Lord should come to-day (and remember that evil men, &c., are to wax worse and worse) to redeem his saints, would there not be at least seven hundred millions of our race destroyed in "the battle of that great day of God Almighty?" Rev. 16th. This, I think, will be a "tribulation" far exceeding the one experienced by those few unfortunate Jews in A. D. 70. It appears far more probable to me, that the Savior, in that private conversation with his beloved disciples, would

be understood to mean the "tribulation" which should come on them and their successors from A. D. 70 (their dispersion from Jerusalem) "to the end of the war," say 1779, when Papacy completed her work of killing the saints.

My apology for adding this postscript is, I have in many places given an exposition of Matt. 24th, and have in almost every case seen the power of God attending the word. I wish therefore the word itself may run and be glorified. "It is sharper than any two-edged sword." The Lord forbid that the edge in any wise should be taken from it. S. C.

Letter from London.

Dear Brethren:—Our highly esteemed Bro. Hutchinson is about leaving us in returning to his family and friends in America. We avail ourselves of the opportunity of expressing our grateful acknowledgments for your sympathy and Christian liberality in the great mass of publications you have sent us, and for the valuable services of our dear brethren, the messengers of the American churches. The publications and services of these brethren are highly valued by us, and will bear much fruit unto eternal life. We have to express our deep sympathy with our American brethren in their belief of the speedy coming of our Lord, and at the same time, are astonished at our blindness and bigotry in the song we have been singing so many years about the return of the Jews to the Holy Land, and the earthly millennium in this world of tribulation and death. Ten thousand thanks to our dear American brethren, for dispelling the mists of darkness attending these delusions of the devil, and for the noble stand they have made in the rescue and defence of gospel truth that was so precious to the martyr church of the first ages. Dear brethren, we rejoice with you in the powerful preaching of these divine truths,—the second coming of our Lord with all his saints, the resurrection of the righteous dead, the restoration of this fallen world to its original purity and bliss, and its everlasting occupation by all the redeemed of the Lord, when sorrow and sighing shall for ever flee away, and all these great and glorious things on the eve of being realized. O for a little more faith and patience in passing through the storms of the wilderness. Brethren, we are nearing the port. The land, even the new heavens and the new earth, wherein dwelleth righteousness, is in sight. Let us crowd all sail, that an abundant entrance may be administered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ.—With our dear brethren in America we are fervently and constantly praying, "Come, Lord Jesus, come quickly." This is the burden of our prayers. It swallows up every other consideration. We are persuaded this is the hope of the true church of Christ. In this centres the consummation of their last wishes—the overthrow of Babylon in every form and shape throughout the world. We are persuaded, dear brethren, this will be accomplished only by the brightness of His coming. Every passing scene in the religious and political hemisphere, indicates the approach of the coming storm, and of Him who is designated as the desire of all nations. Dear brethren in the faith, patience, and sufferings of Jesus, let us gird up the loins of our mind, and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ. In speaking of these soul-stirring subjects, we are timeless; and when we have opportunity and speak of them in the church, we meet with the most painful opposition.—Truly the church "her hope and calling hath forgot," being found beating the men-servants and maid-servants for looking for the return of their Lord. In all the monthly periodicals and sermons of this professed Christian land, we find the most awful ignorance and darkness prevailing. The substance of all we hear and read is, the return of the Jews, the victory of death, the triumph of the grave, and the earthly millennium. From such lamentable darkness good Lord deliver the churches.

Our efforts to arouse our fellow men to a deep consideration of these solemn truths, are upon a very limited scale, from the paucity of our numbers, the distance we live from each other, and (being among the poor of God's flock) our very circumscribed means; our chief strength lies in believing prayer to God, that he would raise up faithful laborers to go into his vineyard, to arouse a slumbering world and church, and mightily pour down his Holy Spirit.

The opposition to this new light, as it is called, is very great,—not a word is allowed to be said in the pulpit, nor anywhere else, on

the subject of our Lord's coming: all is to be quiet as the grave. Such is the deep apostasy of the church, such its alliance with the world, such is the deep sleep that has fallen upon mankind, and the alarming spread of Poperly, that none appear to be aware that the Bible contains such a truth as the coming of the Lord. Such is the persecuting spirit that prevails, and the prospect that things will become worse and worse, both in the church and the world, that there is very little prospect of any extensive impression being made on the minds of the British public. This is a sad and fearful state of things, which makes me sick at heart. How long, O Lord, shall it be to the end of these wonders! Come, Lord Jesus, come quickly!

Brethren, pray for us. Religion in the country is in a very low state. Instead of it being an honor and a happiness to be associated with the church, it is a dishonor and an affliction. In reading our Bibles, and comparing them with the actions of the churches, we blush for shame. Everything seems to be turned upside down. Money appears to be the sole god generally worshipped; and the honor that cometh from man is sought, instead of that which cometh from God. We are cheered by the thought, however, that the days of Babylon are nearly numbered.

For the light we have received, and the blessedness we have enjoyed in thinking, and talking, and praying, about the things of the kingdom, we are indebted to our dear American brethren, Father Miller, Bro. Hutchinson, Himes, and a host of others, whose praise is in the churches. Dear brethren, we love you all sincerely, and long to be with you in your happy meetings, in breaking bread together in commemoration of the love of our returning Lord; but the wide ocean prevents this; but we will meet with you in spirit at the throne of the heavenly grace, and hope to be with you in the kingdom of God, with Abraham, Isaac, and Jacob, and with that innumerable company out of every nation, kindred, people, and tongue. But we hope you will not leave us to struggle on by ourselves, but come over again and help us. But whether we see you again in this valley of death or not, one thing we know, we shall be with you in the renewed earth—the everlasting kingdom of our Lord.

Farewell, dear brethren; we owe you a debt of gratitude—the Lord will repay you at the resurrection of the just. You have given bread to the hungry, opened the eyes of the blind, and led many sincere souls into the patient waiting for Christ. Wait a little moment longer, and you shall enter into the joy of your Lord. Our love to all the brethren. Grace be with them who love our Lord Jesus Christ.

RICHARD NICHOLLS.

London, July 4th, 1847.

Afflictions.

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"Man that is born of a woman is of few days, and full of trouble." All who enter this world, are painfully aware of the trials that fall to the lot of humanity. The saint and the sinner alike experience pain, and hunger, and disease, and death. The man of the world oftentimes has more than heart can wish, and his eyes stand out with fatness. Yet he has griefs, his trials, and distress. The humble, timid child of God, that scarcely dare raise his eyes heavenward, perhaps murmurs and bemoans that it is his lot to suffer cold, pain, hunger, disease, and the deprivation of those who were near and dear to him. But while the one, with all his luxury, is forced to bear, unaided, the afflictions of life; the other, in the deepest and longest hour of his anguish, can lean on the arm of Him who "sticketh closer than a brother." But ah! how slow is even the regenerated heart to believe, that this support will be given when it is needed! Though it is said, "I will never leave nor forsake thee," the afflicted and distrustful soul often cries out with good old Jacob, "All these things are against me." How hard it is for the Christian to realize, that his present afflictions are but the discipline necessary to qualify him for a place among the children of God! And when he is stricken down by sickness, or is called upon to part with the companion of his bosom, or to bury out of his sight his much-loved little ones, if he does say, "The Lord gave, and the Lord hath taken away," it is with a heavy heart that he adds, "blessed be the name of the Lord," and slowly realizes that his afflictions are but for a moment, and will work for him a far more exceeding and eternal weight of glory.

LETTER FROM BRO. J. D. BOYER.

Dear Bro. Himes:—I find a large field of labor in this section of country, and a great anxiety to hear on the subject. When I left home last fall to attend to the call of a few brethren here, prejudice ran very high, and there was scarcely any one to entertain me. But after I obtained a hearing, prejudice gave way, and I received calls from various places to preach on the glorious subject of our hope. As yet, I have not been able to attend all the calls. I find the people generally very kind, and willing to entertain me. Since my return from Conference, the interest has increased. Those that have been examining the subject, have become convinced that there can be no return of the carnal Jews, or conversion of the world, prior to the coming of Christ. And I think that the signs of the times indicate that time very nigh.

I have visited a number of new places since my return from the Conference, where they have never heard on the subject, viz., Mash Creek, Buffalo-run, Half-moon Valley, and various other places. In Half-moon the interest was very great. The people in the part I visited, were nearly all members of the Methodist and Presbyterian churches. I have never found a more hospitable people than the Methodist brethren here; it is true, some of them were prejudiced on account of false reports made by editors of papers, similar to that of the Philadelphia "Ledger" of June 22d. And I am sorry to say, that these tales have been repeated from the pulpit by those from whom we should have expected better things. One of the preachers on this circuit was invited to come and hear; but he said that he would set his congregation a better example than to come out to hear such men. But his congregation set him the example.

I commenced my meeting in a large and commodious school-room, which was very much crowded, and a number could not obtain seats. The meetings increased so much in interest, that the trustees came together, and offered me the M. E. church to preach in, about two miles distant. I remained and preached five times to them, when I had to leave on account of previous engagements, with the promise of returning. Many came out decided in the faith, and one class-leader remarked, that he expected to hear a new doctrine, but it was the good old doctrine they were longing to hear. The interest is so great, that we have concluded to have a camp-meeting. Bro. Osler and Adams have promised to attend, and probably Bro. Litch will, so that the truth will be more fully laid before the people. Yours, waiting for Jesus.

Pleasant Gap (Pa.), July 30th, 1847.

Extract of a letter from Bro. E. R. PINNEY, dated New York, Aug. 2d, 1847:—

"My faith in the coming of Jesus being near is still unshaken, and I look with great confidence to the consummation of my hope in glory this fall. But should it pass, I will still wait, and the Lord helping, I will wait patiently till he comes; for I have started for the kingdom, and expect to get it. Praise the Lord! 'the saints will take the kingdom,' and soon, too. With this hope in me, I feel as though I could rush through a troop, and leap over obstacles heaven high. Though Alps on Alps arise, my motto still shall be, Onward, to victory and glory! The prize will compensate all toil. Brethren, keep your eye on the glory—press for the prize—the victory will soon be achieved. May the Lord bless you, Bro. Himes, and strengthen you for the work, and crown you at last with glory. Remember me to all the dear saints. Yours, in hope of glory.

[We hope our brother will soon recover his health. May God sustain him in his trying condition.]

Bro. W. A. FAY writes from Somers (Ill.), July 17th, 1847:—

Bro. Himes:—I still receive the "Herald" with a great deal of satisfaction. It comes to hand on Saturday, two weeks after its publication; and with pleasure do I sit down on Sabbath morning, with the Bible before me, to peruse its contents. I am glad to find it occasionally an Advent sermon, as I live five miles from regular preaching, and do not attend every Sabbath; nor, when I do, am I gratified with hearing the glad tidings of a Savior's speedy return, to receive his own unto himself. The Advent cause has but few advocates in these parts, but many opposers, owing to the want of laborers, I believe, to present the subject in its true light. True, we have need of the spirit of our Master in these days of the abounding of iniquity and of opposition to the truth. It becomes us as Adventists to be living epistles read and known of all men, that others, seeing our good works, may be led to acknowledge us honest Christians. I trust the "Herald" will continue to exhort its readers to watchfulness, and give us a good share of practical religion in its columns. Yours, in the hope of a blessed immortality.

Bro. MOSES MERRILL writes from Landaff (N. H.), Aug. 2d, 1847:—

Bro. Himes:—I send you one dollar to pay for my paper, and should be glad to send some more to advance the glorious cause in which you are

engaged; but it is my last, and I am glad I have one to send. I hail with joy the weekly messenger; indeed, I prize the "Herald" above worldly treasure, and rejoice in the light it gives on the word of God. I was opposed to this doctrine until a copy of the "Signs of the Times" fell into my hand, which so far removed my prejudices, that I was inclined to look into the subject a little farther. Oh! how I did rejoice in the light I received while reading Father Miller's lectures. They swept away all my sectarianism, and left me a free man. Yours, waiting for the King of kings.

Bro. O. E. NOBLE writes from Tobehannah (N. Y.), July 25th, 1847:—

I wish some good, efficient laborer would come this way, and proclaim the coming of Jesus to the people in this section. If any one should do so, let him call on me, at Kendall-hollow, in Tyrone, Steuben Co. My P. O. address is still Tobehannah.

Bro. MOSES TEWKESBURY writes from Hartland, Vt.:—

The brethren here are mostly strong in the faith, that Zion's King is near, even at the door. God grant that we all may be prepared to meet him in peace.

OBITUARY.

"Blessed are the dead who die in the Lord."

Dear Bro. Himes:—Another bold and faithful advocate of the personal and speedy advent of Jesus has fallen. My dear father, IRA NOBLE, departed this life on the 9th inst., aged 66 years and 5 months. He was born in the State of Connecticut, where he was hopefully converted (as he held out until his end) when but nine years old, and united with a Baptist church when 17. His connexion has been maintained with that denomination ever since; many years of that time he served as deacon. His example was worthy of imitation. He did not allow his business to prevent him from attending to religious duties, nor the inclemencies of the weather to deter him from meeting to worship God, though living at a distance of several miles. He was a devoted student of the Bible, had accumulated a great store of Bible knowledge. He often said, that he believed God means just what he says in his word, and that he will some day satisfy the world of it,—and that he has not mystified his revelation to his creatures. Thus believing, he was prepared to reject the modern fables of the conversion of the world, and the return of the literal Jews to Palestine, and to look for the speedy coming of Him who is to destroy the works of the devil, and to redeem his people, and reign over them on the throne of David for ever. Every doctrine advanced by man he would scan by the word of God; hence, spiritualizers found him prepared to demolish their modern notions of the universal triumph of the gospel, &c. But it was a source of great grief to him that the ministers and brethren were not willing to converse on the subject. Oh, how I have heard him lament their apparent wilful ignorance. He said to our minister here, "I should like to get well, to warn the church more, and to see and hear the watchmen awake upon this great and important subject." He was not known to you, but he sympathized with and prayed for you in all your trials; he loved the "Herald," and longed for its arrival. He was never led into the fanaticism which have drawn so many away from the truth. I told him I should write a notice of his death and send it to you. He told me to say to you, that he was "looking for the speedy coming of Jesus." He talked calmly of death, and exhorted those who visited him to be faithful, and prepare for the coming of the Judge. One professor of religion said, while being thus exhorted, that he "felt it was too holy a place for him." A few hours before his departure, he requested the Advent hymn to be sung—

"Lo, what a glorious sight appears," &c.

He said, "I have often sung, 'O land of rest, for thee I sigh,' and am so soon to realize it!" He chose the text for his funeral—"Behold, I come quickly"—from which Elder J. B. Rogers, a Baptist, and who does not believe in a spiritual millennium, preached. Finally, he was, as we trust, an humble Christian, for he ascribed all to the grace of God, and particularly requested that Christ should be preached, and not him. We deeply feel the affliction; but bow with submission. An aged widow and five children are left to mourn; all are professors of religion.

O. E. N.
Tobehannah (N. Y.), July 25th, 1847.

DIED, in May last, after a short and severe illness, Bro. GEORGE LEAVENWORTH, aged 27 years. He was a firm believer in the near coming of the Lord, a consistent Christian, and was much beloved. He remarked before his death, "I trusted I should live to see the coming of the Lord; if otherwise, his will be done." "This mortal will soon put on immortality." Sweet be thy sleep in Jesus, dear brother. "I heard a voice from heaven, saying unto me, Write, Blessed are the dead that die in the Lord from henceforth; yea, said the Spirit, that they may rest from their labors, and their works do follow them."

S. M.
Roxbury (Ct.), Aug. 5th, 1847.

Miscellaneous.

LADIES' FAIR.

For the Benefit of the Baptist Church of Easton, Pa.

Let's go to the Fair—the grave and the gay!
The old and the young—let's all hie away,
And with tips in our fobs, cheerfully move
To aid our friends in their labor of love.

Yes! come one and all on the 24th day of June, Anno Domini 1847, at 7 o'clock P. M., to the Fencibles' Armory!—you will find our janitor at the door to fob your tips, and you will see on our counters a variety of useful articles, well made. We have worked long and hard for the little church, believing that the open-handed liberality of Easton, always extended to everything promotive of the glory of God and the good of man, will not be withheld from us. We have frocks for children, dresses for young ladies, caps for married ladies, bonnets for old ladies, shirts, pen-cleaners, and segar-cases for gentlemen, aprons and dresses of all descriptions, needle-cases, work-boxes, pin-cushions, waxers, sun-bonnets, cases, markers, and smoothing-irons.

Dear ladies! your counters will have little cash on. The useful has long ago gone out of fashion; You have worked your fingers off for six months

or so,
To make things for your fairings, that now are no go.

I suppose you thought, dear, innocent elves,
That the world around you was just like yourselves!

The world goes for the dress of the belle and the beau,

For the gilt and the tinsel, the fancy and show,
And your wares should be made ('tis true what I tell.)

Like Pindar's razors, "not to use, but to sell."

My dear sir! we don't imagine that the world is all alike; the demand for the fancy, as well as the useful, is evidence of an advanced state of civilization and the arts. You mistake very much if you suppose that our wares are confined to the vocabulary of the useful; we have a great variety of fancy articles, such as work-baskets, mats, cushions, neck-ribbons, bows for young ladies, perfumed-bags, lighter-boxes, ottomans, gypsy-caps, Lucy Longs, nameless caps, portfolios, collars for ladies and gentlemen, infant shawls, bead-bags, bead-purses, court-plaster, needle-books, cologne, butterflies, bedstead and bedding, together with a fancy post-office, fancy letters, and a fanciful post-miss, to deal out letters to our Easton beaux, &c. &c.

Well! that will do!—rouge, cologne, and what not.

But one thing, perhaps, you may have forgot:
Don't you know we've stomachs now, as our granddaddies had?

Although fashion with them has not acted so bad,
Though she made them more delicate, tidy, and nice,

For their mush and milk now is made of cream and ice.

Ah, sir! we can accommodate you and your friends in that particular to a nicety. We expect to have ice-cream, flavored with the strawberry, the lemon, the pine-apple, and the vanilla, lemonade, mead, pop, a fancy fruit-basket filled with fruit, sponge-cake, ladies'-cake, cocoanut-cake, Rough-and-Ready-cake, strawberries, pine-apples, confectionary from the city, Spanish cream, and—

Dear ladies, enough! we will come! we will come!

Old men and young—maidens and matrons, every one.

To your fair room, where torches will flash their light,

O'er the gallant and gay, and the beauty bright.

We'll mingle and buy with the joyous throng,
So dear ladies farewell!—thus ends my song.

[The above is a verbatim copy of a small hand-bill that has fallen into our hands. Were it not for the first two lines, no one would dream that it was aught but an advertisement of some itinerant vender of gew-gaws and trinkets. Of all the notices of church "fairs," "tea-parties," &c., that have come under our observation, this one surpasses them all in silliness, and exhibits far greater conformity to the world. We do not wonder that the hearts of the children of God are made sad, when such vain practices are resorted to by churches. We hope, for the sake of religion, that these shameful proceedings will be frowned upon by all who love the Lord in sincerity.]

DEPLORABLE STATE OF THE CHURCH.

Speaking of "the consequences of no more revivals," the editor of the "Watchman of the Valley" remarks:—

"The spirit of the world, which is in enmity with God, has already made such encroachments upon the church, as to render obscure the line of distinction which separates the professed children

of light from the children of darkness. Say to the man of the world, Your eagerness for wealth, and the praise of men, and the pleasures of sin, will ruin your soul; and he will reply that he is only imitating the example of Christians, for they are among the foremost in the pursuit of these things—they are as ready to drive a bargain, court the favor of the world, and follow (or rather lead) the fashions, as the veriest worldling that can be found. Would that there were less truth in the accusation than there is. But it cannot be denied. Facts stare you in the face at every step, alarming in the extreme. But who stops to reflect? The tide rushes on—the whirlpool sweeps around—the press of business allows no time to think of the soul's affairs. The din of business drowns the note of warning.—God speaks, but his voice is not heard. All press on together in the pursuit of the things of the world. What shall stop this course of things? What is its tendency but from worse to worse? And this will continue to be the case unless God interpose to check it, by pouring out his Spirit with power from on high, and reviving his work in the hearts of his people.

AGE OF ANIMALS.

A bear rarely exceeds 20 years; a dog lives 20 years; a wolf 20; a fox 16. Lions are long lived; Pompey lived to the age of 70. The average of cats is 15; a squirrel, or hare, 7 or 8; rabbits 7. Elephants have been known to live to the age of 400 years. When Alexander the Great had conquered Phorus, king of India, he took a great elephant, which had fought valiantly for the king, and naming him Ajax, dedicated him to the sun, with this inscription: "Alexander, the son of Jupiter, has dedicated Ajax to the sun." He was found with this inscription 350 years afterwards. Pigs have been known to live to the age of 30 years. The rhinoceros to 20. A horse has been known to live to the age of 65, but averages 25 to 30. Camels sometimes live to the age of 100. Stags are long lived. Sheep seldom exceed the age of 10, and cows live about 15 years. Cuvier thinks it probable that whales sometimes live 1000 years. Mr. Mallerton has the skeleton of a swan that attained the age of 200. Pelicans are long lived. A tortoise has been known to live to the great age of 107.

SOMETHING NEW AND STRANGE.

A physician in New York mentions, in a communication, the result of some experiments, in which, by the aid of analysis, butter was found, in a pure state, in grasses, seeds, and grain. Out of one hundred weight of Indian corn meal, for instance, a good chemist can extract from eight to ten pounds of butter. It has furthermore been proved, that butter obtained from the cream of milk, is not animal secretions, but that it previously existed, in the pure and original state, in the hay or food of the cow; and a skilful chemist can make more butter out of one hundred weight of hay than a cow can, as the cow must appropriate a considerable share of it for the uses and necessities of her organization. Give a cow a hundred pounds of hay, and she will render back eight pounds of butter; but an expert chemist can realize twelve or thirteen pounds of it.

ADVANCE OF POPEERY.

The "Catholic Observer" says:—"We understand the Catholics of Waterbury, Ct., have purchased the old Episcopal church in that town. It is capable of holding eight hundred persons. This is highly creditable to the Catholics of Waterbury." We can remember the time when there were not a single half dozen Roman Catholics in Hartford; and we presume that there were at that time as many here, in proportion to the number of inhabitants, as in any other town in the State. Now we have a Catholic congregation of some fifteen hundred persons; and we hear of their establishing churches in many of the manufacturing towns in the State. New Haven, Middletown, Norwich, and New London, are all provided with Roman churches, of course. We believe the same is also true of Bridgeport. Is it not time for us to give more attention to our domestic missions? Chris. Sec.

AN EARTHQUAKE.

The Glen's Falls (N. Y.) "Republican" says, that on Friday morning, the 9th ult., a few minutes past four o'clock, several towns in that county were visited with two very severe shocks of an earthquake. The first shock was followed by a second, after an interval of some fifteen seconds; and the report produced by them in the village of Warrensburgh is represented by persons there to have been louder than the most terrific thunder ever heard. Buildings were shaken to their very foundations; clocks were agitated so much, that the striking apparatus commenced beating a reveille, without regard to the hour as indicated by the hands; many persons bounded from their quiet beds in double quick time, wondering greatly what might be the cause of this extraordinary rumour so early in the morning. The shock appeared to make a north-westwardly or south-eastwardly direction, and its effects were felt for a distance of some fifty miles.

16

The Last Day.

BY REV. CHARLES BÉCHER.

TENOR.



2nd TREBLE.



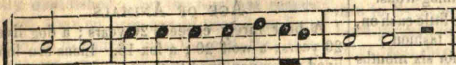
1. Day of wrath, that day of burning All shall melt, to ashes

Andante Sostenuto.

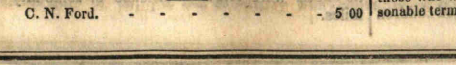
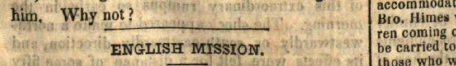
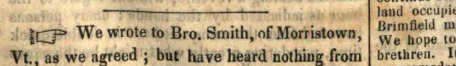
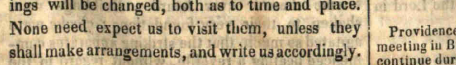
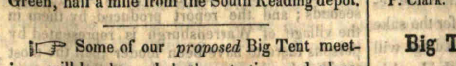
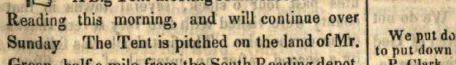
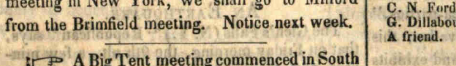
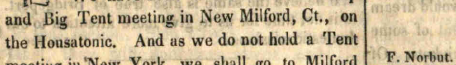
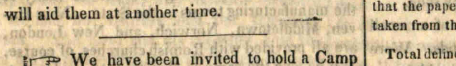
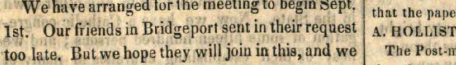
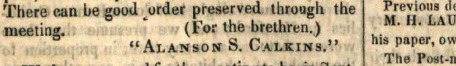
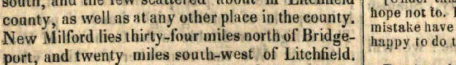
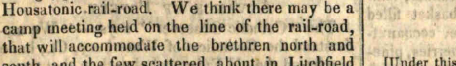
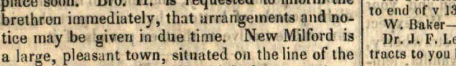
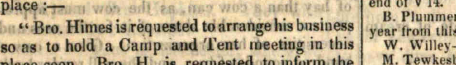
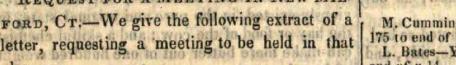
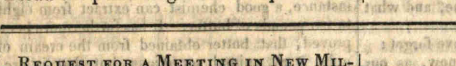
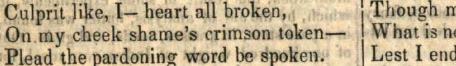
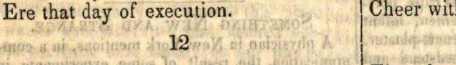
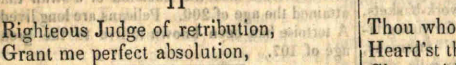
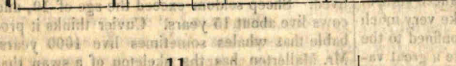
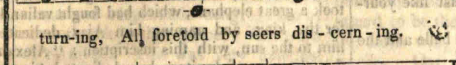
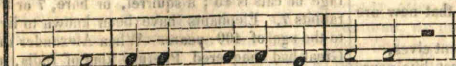
1st TREBLE.



BASE.



turn-ing, All foretold by seers dis-cern-ing.

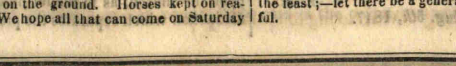
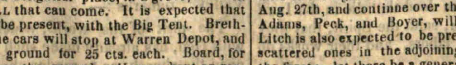
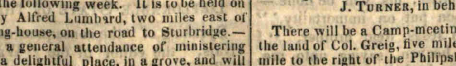
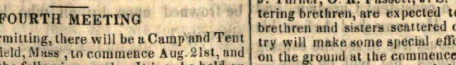
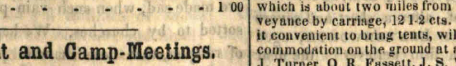
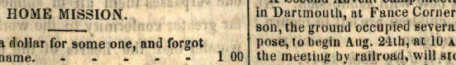
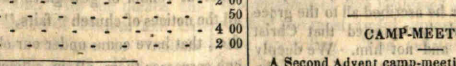
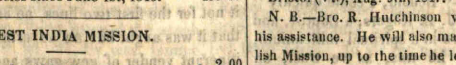
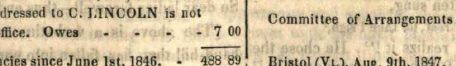
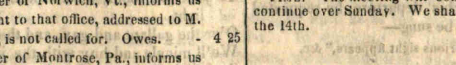
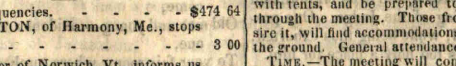
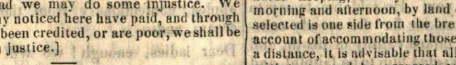
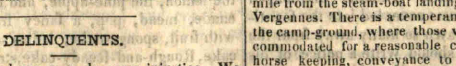
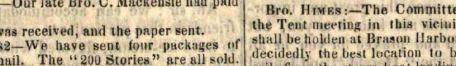
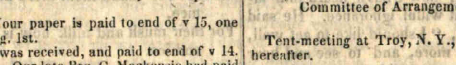
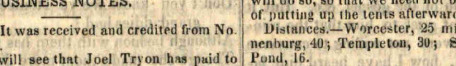
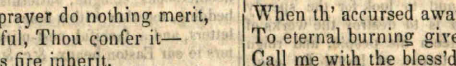
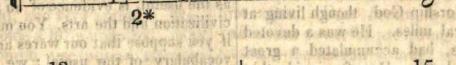
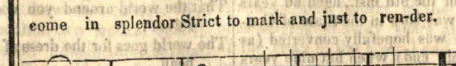
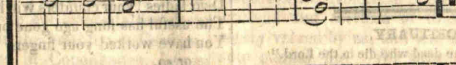
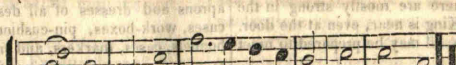
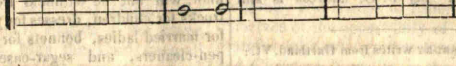
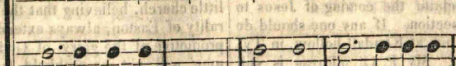
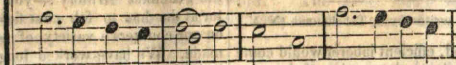
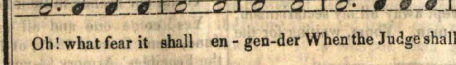
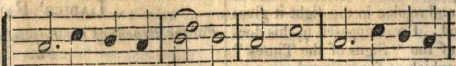


MILLENNIAL HARP.

17

18

Hymn, Continued.



Trumpet scattered sound of wonder,
Rending sepulchres asunder,
Shall resistless summon thunder.

All aghast then Death shall shiver,
And great nature's frame shall quiver,
When the graves their dead deliver.

Book where every act's recorded,
All events all time afforded,
Shall be brought, and dooms awarded.

When shall sit the Judge unerring,
He'll unfold all here occurring,
No just vengeance then deferring.

What shall I say that time pending?
Ask what Advocate's befriending,
When the just man needs defending?

King Almighty and all-knowing,
Grace to sinners freely showing,
Save me, fount of good o'erflowing.

Think, O Jesus, for what reason
Thou endur'st earth's spite and treason,
Nor me lose in that dread season.

Seeking me Thy worn feet hasted
On the cross, Thy soul death tasted,
Let such labor not be wasted.

I beseech Thee, prostrate lying,
Heart as ashes, contrite sighing,
Care for me when I am dying.

On that awful day of wailing,
Human destinies unveiling,
When man rising, stands before Thee,
Spare the Culprit, God of glory. A. G.

REQUEST FOR A MEETING IN NEW MILFORD, CT.—We give the following extract of a letter, requesting a meeting to be held in that place:

Bro. Himes is requested to arrange his business so as to hold a Camp and Tent meeting in this place soon. Bro. H. is requested to inform the brethren immediately, that arrangements and notice may be given in due time. New Milford is a large, pleasant town, situated on the line of the Housatonic rail-road. We think there may be a camp meeting held on the line of the rail-road, that will accommodate the brethren north and south, and the few scattered about in Litchfield county, as well as at any other place in the county. New Milford lies thirty-four miles north of Bridgeport, and twenty miles south-west of Litchfield. There can be good order preserved through the meeting. (For the brethren.)

"ALANSON S. CALKINS."

We have arranged for the meeting to begin Sept. 1st. Our friends in Bridgeport sent in their request too late. But we hope they will join in this, and we will aid them at another time.

We have been invited to hold a Camp and Big Tent meeting in New Milford, Ct., on the Housatonic. And as we do not hold a Tent meeting in New York, we shall go to Milford from the Brimfield meeting. Notice next week.

A Big Tent meeting commenced in South Reading this morning, and will continue over Sunday. The Tent is pitched on the land of Mr. Green, half a mile from the South Reading depot.

Some of our proposed Big Tent meetings will be changed, both as to time and place. None need expect us to visit them, unless they shall make arrangements, and write us accordingly.

We wrote to Bro. Smith, of Morristown, Vt., as we agreed; but have heard nothing from him. Why not?

ENGLISH MISSION.

C. N. Ford. 5 00

BUSINESS NOTES.

M. Cummings—It was received and credited from No. 175 to end of v 13.

L. Bates—You will see that Joel Tryon has paid to end of v 14.

P. Plummer—Your paper is paid to end of v 15, one year from this Aug. 1st.

W. Willey—It was received, and paid to end of v 14.

M. Tewkesbury—Our late Bro. C. Mackenzie had paid to end of v 13.

W. Baker—It was received, and the paper sent.

Dr. J. P. Lee, 82—We have sent four packages of tracts to you by mail. The "200 Stories" are all sold.

DELINQUENTS.

[Under this head we may do some justice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$474 64

M. H. LAUGHTON, of Harmony, Me., stops his paper, owing 8 00

The Post-master of Norwich, Vt., informs us that the paper sent to that office, addressed to M.

A. HOLLISTER, is not called for. Owes 4 25

The Post-master of Montrose, Pa., informs us that the paper addressed to C. LINCOLN is not

taken from that office. Owes 7 00

Total delinquencies since June 1st, 1846. 488 89

WEST INDIA MISSION.

F. Norbat. 2 00

C. N. Ford. 2 00

G. Dillabough. 4 00

A friend. 2 00

HOME MISSION.

We put down a dollar for some one, and forgot to put down the name. 1 00

P. Clark. 1 00

Big Tent and Camp-Meetings.

FOURTH MEETING

Providence permitting, there will be a Camp and Tent meeting in Brimfield, Mass., to commence Aug. 21st, and continue during the following week. It is to be held on land occupied by Alfred Lombard, two miles east of Brimfield meeting-house, on the road to Starbridge. We hope to see a general attendance of ministering brethren. It is a delightful place, in a grove, and will accommodate all that can come. It is expected that Bro. Himes will be present, with the Big Tent. Brethren coming on the cars will stop at Warren Depot, and be carried to the ground for 25 cts. each. Board, for those who wish, on the ground. Horses kept on reasonable terms. We hope all that can come on Saturday

will do so, so that we need not be annoyed by the noise of putting up the tents afterward.

Distance—Worcester, 25 miles; Holden, 27; Lunenburg, 40; Templeton, 30; Springfield, 25; Square Pond, 16.

H. GOODSELL, C. R. GRIGGS, Committee of Arrangements, S. BRAGO.

Tent-meeting at Troy, N. Y., Sept. 7th. Particulars hereafter.

Bro. Himes—The Committee of arrangements for the Tent meeting in this vicinity, have decided that it shall be held at Brason Harbor, in Ferrisburgh. It is decidedly the best location to be obtained, being half a mile from the steam-boat landing, and seven miles from Vergennes. There is a temperance inn half a mile from the camp-ground, where those who wish may be accommodated for a reasonable compensation; likewise horse keeping, conveyance to and from Vergennes, morning and afternoon, by land or water. As the place selected is one side from the brethren in this section, on account of accommodating those who should come from a distance, it is advisable that all who can, should come with tents, and be prepared to remain on the ground through the meeting. Those from abroad who may desire it, will find accommodations with the brethren on the ground. General attendance from abroad is desired.

Time.—The meeting will commence Sept. 15th, and continue over Sunday. We shall try to get all ready by the 14th.

ALFRED SMITH, JUSTUS SMITH, TRUMAN GRANDY, ALMON THOMAS, CALVIN SMITH, STEPHEN BRAGO, E. W. CASE, Committee of Arrangements.

Bristol (Vt.), Aug. 9th, 1847.

N. B.—Bro. R. Hutchinson will attend, and render his assistance. He will also make a report of the English Mission, up to the time he left England. J. V. H.

CAMP-MEETINGS.

A Second Advent camp-meeting is designed to be held in Dartmouth, at Fance Corner, on land of David Wilson, the ground occupied several years for the same purpose, to begin Aug. 24th, at 10 A. M. Persons coming to the meeting by railroad, will stop at Tarkel Hill Depot, which is about two miles from the camp-ground. Conveyance by carriage, 12 1/2 cts. Those who do not find it convenient to bring tents, will be provided with accommodation on the ground at a reasonable price. Bro. J. Turner, O. R. Fassett, J. S. White, and other ministering brethren, are expected to attend. We hope our brethren and sisters scattered over this region of country will make some special effort to attend; and to be on the ground at the commencement of the meeting. J. TURNER, in behalf of the Committee.

There will be a Camp-meeting in Centre Co., Pa., on the land of Col. Greig, five miles above Milesburg, one mile to the right of the Phillips pike, to commence Aug. 27th, and continue over the Sabbath. Bro. Osler, Adams, Peck, and Boyer, will be in attendance; Bro. Litch is also expected to be present. We invite all the scattered ones in the adjoining counties to come up to the feast;—let there be a general gathering of the faithful. J. D. BONA.

Providence permitting, there will be a camp-meeting in Londonderry, N. H., on land owned by Mr. Daniel Watts, to commence the first Tuesday in September, and hold over the Sabbath. The land is two miles west of the old camp-meeting ground in Berry, one fourth of a mile from Bro. John Morse's house, one half of a mile north of where the old meeting-house formerly stood, one mile east of the Blancheth road, and near miles from Manchester. We hope to see a general attendance of the faithful from Pittsfield, Meriden, Concord, Pembroke, Allenstown, Exeter, Lee, Epping, Haverhill, Lowell, Nashua, Lawrence, &c., both of ministering and lay brethren. Come with your tents, provisions, &c., if you can. Provisions made on the ground for board, horse-keeping, on reasonable terms, for those that cannot supply themselves. A number of ministering brethren have engaged to attend. All those that can bring tents should bring them on Monday, and pitch them together. Bro. Himes and Hale are invited to attend.

In behalf of the Committee, ELIPHALET AYER.

NOTE.—We fear that neither of us will be able, but will if possible. The Lord prosper the meeting.

APPOINTMENTS.

Bro. J. Cummings, of Troy, Vt., will preach at the following places: Nashua, N. H., Wednesday, Aug. 19th, 7 P. M.; Manchester, Thursday the 19th, 7 P. M.; Concord, Friday the 20th, 7 P. M.; Meriden, Conn., Saturday the 22d, 10 A. M.; Holderness, Tuesday the 24th, Sunday the 25th, 7 P. M.; Durgin School-house, Thornton, Wednesday the 25th, 2 and 7 P. M.; Sugar Hill, Thursday the 26th, 7 P. M.; Sutton, Vt., Sunday the 29th, 10 A. M.; Troy, Monday the 30th, 7 P. M.; Lowell, Tuesday the 31st, 7 P. M.; Whitefield, N. H., Sept. 1st and 5th, 10 A. M.; Pittsburgh, the 11th and 12th, 10 A. M.

Receipts for the Week ending Aug. 12.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

J. Randall, 372; C. H. Bulluck, v 14—each 50 cts.; Dea. Wolverson, 348—62 1/2 cts.; W. Camp, tell, v 13; A. Smith, v 11; J. A. Backard, v 14—75 cts.; v 15; H. Haman, v 13; L. C. Cook, v 12—\$1 50; C. K. Farnsworth, v 12; J. P. Smith, v 14; W. Baker, 347; E. Williams, 361; S. Steward, v 14; H. Slade, v 14; J. Hicks, 269; R. T. Price, v 14; Goldfinch (have not the given name), v 14; J. Tryon, v 14; W. Kelly, v 14; E. Root, 374; J. Williams, Occultist, v 13; L. Taylor, 368; R. Allen, v 14; E. Mason, v 14; A. Cook, v 14; G. W. Bought, v 14 (sent tracts); A. A. Woodman, v 14; H. Houghton, v 13; J. Bennett, 339; S. Woodman, v 14; J. Swazey, 344; L. Seeling, v 13; O. D. Eastman, v 14; J. Towle, v 11; M. Knowlton (25 cts. for "Children's Herald"), 316; S. B. Philbrick, v 12; J. D. Wheeler, v 14; S. M. Parsons, 347; S. Minor, v 14; M. Tewkesbury, 14; D. Cabot, v 13; A. Platt, 287; C. Taylor, v 13; Winchester, v 13; A. Taylor, v 12; W. Bidle, 344—each \$1.—A. Town, v 15; J. Truesdale, 345; J. Glendon, v 13; D. Campbell, v 14; A. Tilton, v 14; E. S. Bryant (paying \$1 for C. J. H.), 337; N. Howard, v 13—each \$1.—C. Berry, v 12—\$3.—G. Neesham (on account), v 12—\$4.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 3.

BOSTON, SATURDAY, AUGUST 21, 1847.

WHOLE No. 329.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY.

AT NO. 9 MILK-STREET, BOSTON,

BY J. V. HIMES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this office, should be directed to "J. V. HIMES, Boston, Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

Christ Magnified.

Jesus, Lord, our souls adore Thee:
All our sins are washed away
By thy blood, and shall no more be
Known, throughout an endless day.
Glorious, great, is Thy salvation,
Prince of life, and Prince of peace:—
Come, desire of every nation,
Come, Thy Zion to release.
Thus we pray, and thus we praise Thee,
In this mortal tent of clay:
Hoping, waiting, shall our days be
Spent, while in this world we stay.
Till thou comest the creation
From its bondage to set free:
Till the times of restoration,
Jesus Christ, we look for Thee!

H. HAYES.

The Dangers of Christians.

BY REV. R. BICKERSTETH, M. A.

But the Governments of the earth, ignorant of the real prophetic character of this period, as the time of the withholding of the winds (Rev. 7:1-3), and the period in which men should "say peace and safety" (1 Thess. 5:3), and all should be prosperous (Luke 16:26-40), are themselves remarkably fulfilling the prediction.

Our beloved Queen thus addressed our Parliament in February, 1844:—

"I entertain a confident hope that the general peace so necessary for the happiness and prosperity of all nations, will continue uninterrupted. My friendly relations with the King of the French, and the good understanding happily established between my Government and that of his Majesty, with the continued assurances of the peaceful and amicable dispositions of all princes and states, confirm me in this expectation." Her speech in February, 1845, was of the same character.

The king of France's visit to our country was not only full of expression of a wish for peace, in which all can join: but he stated his hope, that if he lived "a few years longer, a general war in Europe will have become impossible." In his speech also to the Chamber of Deputies, referring to his visit to this country, Dec. 26, 1844, he says:—

"I have gathered in the sentiments that have been expressed to me, additional guarantees for the long duration of that generous peace, which assures to our country abroad a dignified and strong position, and at home an eternally increasing prosperity, with the enjoyment of her constitutional liberties.

"My relations with all foreign powers continue to be friendly and amicable.

"You are, Messieurs, yourselves witnesses of the prosperous state of France. You see manifested upon all parts of our territory our national activity, protected by wise laws, and reaping in the bosom

of order the fruits of its labors. The rise of public credit, and the equilibrium established between our annual receipts and expenditure attest the happy influence of this situation upon the general affairs of the State for the well-being of all."

The Message of the President to the Congress of the United States, December 2, 1844, breathes the same tone.

"There has been no material change in our foreign relations since my last annual message to Congress. With all the powers of Europe we continue on the most friendly terms. Indeed, it affords me much satisfaction to state, that at no former period has the peace of that enlightened and important quarter of the globe ever been, apparently, more firmly established. The conviction that peace is the true policy of nations would seem to be growing and becoming deeper amongst the enlightened everywhere.—

We continue to receive assurances of the most friendly feelings on the part of all the European powers; with each, and all of whom, it is so obviously our interest to cultivate the most amicable relations. Nor can I anticipate the occurrence of any event which would be likely, in any degree, to disturb those relations. Russia, the great northern power, under the judicious sway of her Emperor, is constantly advancing in the road of science and improvement; while France, guided by the councils of her wise Sovereign, pursues a course calculated to consolidate the general peace. Spain has obtained a breathing spell of some duration, from the internal convulsions which have, through so many years, marred her prosperity; while Austria, the Netherlands, Prussia, Belgium, and the other powers of Europe, reap a rich harvest of blessings from the prevailing peace."

The actual difficulties, however, of advancing the kingdom of Christ, the slowness of its present progress, and the actual state of the best cultivated parishes, have greatly, among real Christians, modified unfounded hopes. The lowering of the tempest, is too evident and too dark to leave only fair and bright prospects in our minds. The church of Christ, at least, is happily being brought to a much more general expectancy of the coming tribulation, though yet far from being generally alive to the true condition of the world and its fearful danger.

4. SPIRITUAL SLUMBER is indeed a distinct danger, which many things have tended to maintain. The church has now for a lengthened period been free from open persecution, and has had many religious privileges of protection and support in Protestant countries; and in the enjoyment of these blessings has sunk into a state of worldliness and ease, (Jer. 48:11,) unsuitable to its true character. God has warned his people very frequently against these dangers, and paints in very strong language how offensive to him it is: "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber."

(Isa. 56:10.) Before the coming of the Lord, this danger is described as so general, that even the wise virgins, as well as the foolish, are under its influence.—"While the Bridegroom tarried, they all slumbered and slept." (Matt. 25:5.) Ignorance of God's warnings in prophecy and of the events that have already taken place, fulfilling their prediction, has tended greatly to increase their slumber. Even the ardent attachment of hearers to their ministers, though they ought to be very highly esteemed in love for their work's sake, in some cases promotes the same carelessness as to what is coming.*

This spirit of indifference and slumber may be seen in calling good evil, and evil good. It is a specimen of this to pass what is really a Socinian Endowment Bill, disclaimed by orthodox and pious Dissenters, and call it a Dissenters' Chapels Bill, or to facilitate the erection of Popish chapels, and endowments of Popery, and call it a Charitable Bequests Bill. If Popery and Socinianism be anti-Christian, as we profess to believe, truth and charity should lead us in speaking of them, and legislating for them, to speak and act Scripturally.

The slumber on these things has been great. While it is clear that God intends that the earth shall be full of righteousness (2 Pet. 3:13), it is also clear that there is an apostasy in the Gentile world, and that through unbelief the Gentiles will fall away, as did the Jews. (Rom. 11:32.) Slumber on such a point is a real danger.

5. OUR ENDLESS DIVISIONS is another more inward danger, that I would notice, as both our sin, if occasioned or yielded to by us, and if not watched and striven against, our greatest danger. There is, indeed, a blessed and growing union in the church of Christ, in the larger and larger acknowledgment of one great truth after another. If we look at its whole progress, and the character of each century of its history, we shall be delighted to find one great truth after another gained

* A valued friend, in a recent letter remarked to me, "Hundreds of clergymen are little popes with a small body of admirers, both clerical and lay, who all but entrust their consciences to their keeping. Any one not professedly a follower of the favorite minister or the favorite section, is at best disregarded; at worst, utterly condemned. There is no rejoicing at the good which may be found intermixed with what is, or what may be thought evil. They say, 'say shibboleth,' and we know the fate of those who cannot. The effect on the flock is pernicious, on the pastor still worse. The amount of spiritual conceit under an exterior of humility is wonderful, but the results are felt. We have no unity of action, no church movement. At present the full force of the danger is not developed, for we are bound together by the transitory and fallacious bond of external pressure, but let the enemies of the Establishment hide themselves, or be still, we may tremble for the existence of the National Church. How many good and pious men are at this moment excited almost to anger, by the assertion of the liberal restoration and glory of the Jews! Yet the inquiry is hourly acquiring importance, and must soon take its stand, whether figuratively or actually, as the one great present hope of the Christian church."

in conflict with adversaries, and established as the fixed creed of the church of Christ. The present divided state, also, of all parts of the church, is consistent with a large unity of real Christians in the most vital and important truths. It is also preparing the way, when that full outward pressure of the enemy, and his last persecutions shall come, for that more entire and complete union for which our Savior, with such repeated and growing enlargement of desire prayed. Yet, oh, how painful it is that, before an ungodly world, there should be the constant exhibition of the strifes of Christians; if not going to law, yet "brother goeth" to strife "with brother, and that before the unbeliever." This is the great plea of infidelity. A most unfounded plea, indeed, for there is a union among all real Christians, mysterious and hidden from the world, but most surprising and extensive, producing such a sympathy of feeling, and such an intensity of affection, and such a oneness of truth as you look for in vain any where else. Let two Christians, who love our Lord Jesus Christ in sincerity, come together from the most opposite quarters, and with perfect ignorance of each other, and a few moments of brotherly intercourse will produce such a harmony of heart, that their relation to one family, and their being of one home, will be perfectly clear. They have both experienced a mighty change within.—They both mourn over the same evil heart; they are resisting the same common enemy, Satan, the world, and the flesh; they are depending wholly on the same blood of atonement; they are looking for the same Holy Spirit as their strength; they are trusting daily in the same heavenly Father's love; they both regard life as pilgrimage, and the heavenly kingdom as their one home; they are desiring the same entire freedom from sin, and conformity to the will of God, and fulness of love to their brethren, and to all men, seeking constantly and everywhere to be a blessing to others. The same Bible is their mutual standard of truth, the same promises their daily comfort, the same threatenings of God's wrath and displeasure their one fear, the same precepts their one rule of duty, and their grand object is to be accepted of the Lord in that one judgment to come, which they are expecting: the resurrection of the saints at the coming of Christ, is their same blessed hope, and sharing his glory for ever their same eternal reward.

I quote with pleasure the following extract from a French pamphlet, entitled, "Un mot sur les variations du Protestantisme:—

"From the information we have gathered, and the inquiries we have made, we are deeply convinced that if it were possible to re-unite in one vast assembly the Protestants of all the religious communions, the Reformed, the Lutheran, the Anglican, the Independents, the Methodists, the Baptists, the Moravians, the Quakers, they would, without hesitation

and without exception, subscribe to all the articles of the faith that we are about to detail, and which, in their fundamental undisputed points, have been, and ever will be, the immovable basis of the evangelical faith of the Protestant churches of the whole world.

"1. Natural reason is insufficient for the knowledge of God.

"2. Man being unable of himself to attain the knowledge of the truth, God has revealed *himself* to him first by the prophets, afterwards by his Son.

"3. This divine revelation is contained in the books of the Old and New Testament.

"4. The books of the Old Testament are inspired; they are regarded by all Christians as the only foundation of faith, and the only rule of life.

"5. The word of God teaches the existence of a God, the Creator and preserver of the universe.

"6. The world has had a beginning: it is neither eternal nor independent: it subsists by the power which has created it out of nothing.

"7. There is a wise and paternal providence which governs the universe, and specially takes care of every man.

"8. Man was first created in the image of God; he was in soul and in body very good; that is to say, without physical infirmity and moral defect.

"9. But he fell by the seduction of the devil, and presently found himself in a fallen condition, subject to every kind of misery, a prey to suffering, exposed to death, without strength to do well, incapable of saving himself, or of escaping from the present condition without a deliverer.

"10. This deliverer is Jesus Christ, the Son of God, predicted by the prophets, revealed by the Gospel, proved by his miracles, exalted by his glorious resurrection and ascension.

"11. To save sinful and ruined man, the only and eternal Son of the Father, whom all angels adore, became incarnate in the bosom of the blessed Virgin Mary, and by his life of humiliation and obedience, as well as by his voluntary and expiatory death, he has procured the pardon of those who believe on him, and restored them to life.

"12. The faithful are saved, not by their own merits, but by grace, by faith in the sacrifice and love of Jesus.

"13. Though the works of the faithful cannot justify them before God, they are nevertheless commanded to perform them: they are necessary, they flow from faith, they are inseparable from it; no salvation without works: no eternal communion with God without sanctification.

"14. The Holy Spirit is the author of the repentance, the faith, and the regeneration of Christians; he works in them all that the Lord demands of them in his law.

"15. In the church militant, the Father, the Son, and the Holy Ghost are invoked, adored, and served, and they will be so in the church triumphant to all eternity.

"16. The visible church is composed of all those who profess to believe in Jesus Christ; the invisible church is the holy society of the faithful, who have really believed in the Savior, and who by him have been redeemed and renewed to inherit eternal life.

"17. Jesus Christ has established two sacraments in his church: Baptism, and the Supper of the Lord: the first as a sacrament of introduction into the church; the second as a sacrament of confirmation.

"18. The Lord Jesus Christ, the Son of God, who came the first time in humility to accomplish the work of the redemption of sinners, will return a second time in glory, and raise the dead, to judge the whole world, and to make the final

separation between the righteous and the wicked.

"19. There is eternal happiness and eternal misery: eternal happiness for the righteous, or the children of God: eternal misery for the unrighteous, or the children of this world.

"20. After the resurrection and the last judgment, the work of Christ will be consummated, no more sin, no more suffering, no more mourning, no more death: God will be all in all, to all the redeemed of his Son, by the quickening power of the Holy Ghost. Glory be to the Father, the Son, and the Holy Ghost, one God, blessed for evermore. Amen."

Where can the world show an unity like this? We might as well say, because of the variety of human countenances, men are not human beings, as say, because of diversified views in lesser things, Christians are not one in Christ Jesus. But the plea of the Infidel is futile, but it has outward show of truth; and, oh, that this show of truth were speedily, as it shall be wholly, removed. We sadly overlook the mighty things in which we agree: we sadly over-estimate the little things in which we differ. A Christian placed in open contact with Idolatry, Mohammedanism, and Popery, soon is able to discern how the present distorted and limited vision of Christians magnifies minor differences. Oh, may we mourn over that bitter, restless, insatiable spirit of party which agitates and disables the vital powers of the church of Christ, and introduces distrust, censoriousness, mutual disaffection, insubordination, and false conscience. Surely we might, with advantage, accommodate and take to ourselves the humbling admonition, "Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather suffer yourselves to be defrauded?" (1 Cor. 6:7).

The church of Christ conquers most effectually by patient suffering for the truth's sake. This disunion has ever been the grand hindrance to the progress of God's truth; in the early days of Christianity, at the Reformation, and in the present day. This is that stubbornness of evil, which has yet to be melted and overcome by love. It puts on all the appearances of good; it exhibits itself as "contending earnestly for the faith once delivered to the saints," and as that zeal for the purity and truth of the Gospel, which was the very character of our Redeemer himself. But it shows its spurious nature, by having none of "the meekness and gentleness of Christ," (2 Cor. 10:1); none of the character of him that "stopeth his ears from hearing of blood, and shutteth his eyes from seeing evil" (Isa. 33:15); none of that full and patient love "that covereth (steget) all things, believeth all things, hopeth all things, endureth all things." (1 Cor. 13.) There is a one-sidedness and a bitterness of pride, leading to expressions full of untruth, and pregnant with excitement to evil in others.

Most true it is, that though the very character of the Gospel is "peace on earth," our Savior himself testified, "I come not to send peace, but a sword." Such is the enmity of man's heart against the truth, from his love of sin, that this clear display of God's holy love to man, and the very gift, unto death, of his own Son, for our sins, has occasioned man's bitterest wrath, malice, and hatred against light and love itself, JESUS CRUCIFIED! Oh, how man hates pure holiness, even in its perfect exhibition of most glowing love! But never forget the way in which our Redeemer met all this enmity to truth, by patient and silent suffering, even unto death, for it; by solemn warnings and expostulations, joined to most tender invitations—(Matt. 11:20-30;) by vehement

earnestness of warning—(Matt. 23:1-36;) yet springing from love, and combined with most compassionate yearnings of heart for their welfare—(vs. 27-39.) By clear foresight of their coming ruin—(Luke 19:27;) joined, not with feelings of satisfaction in their just punishment, but with bitter weeping for their misery—(v. 41.) We must confess the truth, and reprove sin, whatever divisions it may occasion; but how unspeakably important is it that our whole conduct and holding of the truth, as well as our words, should be the manifestation of truth in love, according to that beautiful command, *Altheuantes en agate*, holding the truth in love, (Eph. 4:15.)

Oh, may we all see clearly the evils which false zealotry has occasioned, and the hindrance it is to the diffusion of divine truth, and may sectarian high-mindedness, whether in the establishment or out of it, be watched against by all who love the Lord Jesus Christ in sincerity. All must admire the peace-making spirit which led our venerable Primate in his letter of Jan. 11, 1845, to give the advice respecting the late rubrical divisions in our church. It establishes the important principle, that there may be unity in a church without exact uniformity in outward services.

The matters in controversy, considered in themselves, are not of vital importance; the service in our churches has in general been conducted in conformity to the Apostle's direction, with order and decency; and, whether performed with exact regard to the letter of the rubric, or with the variations established by general usage, will still be decent and orderly. I therefore entreat you to consider, whether the peace of the church should be hazarded by prolonging an unprofitable controversy, at a time, more especially, when her energies are directed, with such hope of success, to the promotion of religion and morals, and when the clergy and laity are zealously engaged in united exertions for the erection and endowment of churches and schools, and for other pious and beneficial objects in almost every part of the country.

What I would most earnestly recommend for the present, is, the discontinuance of any proceedings, in either direction, on the controverted questions. In churches where alterations have been introduced with general acquiescence, let things remain as they are; in those which retain the less accurate usage, let no risk of division be incurred by any attempt at change, till some final arrangement can be made with the sanction of proper authorities. In the case of churches where agitation prevails, and nothing has been definitely settled, it is not possible to lay down any general rule which may be applicable to all circumstances. But is it too much to hope, that those who are zealous for the honor of God and the good of his church, will show, by the temporary surrender of their private opinions, that they are equally zealous in the cause of peace and charity?

It is not the Gospel, but the evil of the heart in dealing with the Gospel, that really occasions all these divisions;—our self-wisdom, self-will, and pride, covering itself with, and sheltering itself under the mask of love to the truth. And, blessed be God, true Christians are seeing this more and more; and though the pleas even for union, may occasion fresh divisions, yet, God grant that a larger and larger scale, the divisions of the church may be seen to be its dangers, and truth be contended for with less bitterness, and by degrees the church rise to the blessed state to which it is called, in the 14th of the Romans, and the 13th of the 1st of Corinthians, and attain the oneness of the heavenly Jerusalem. In the meanwhile "evil men and seducers will wax

worse and worse, deceiving and being deceived," till "their folly shall be manifest to all men."

6. INFECTION BY THE SPIRIT OF THE TIMES is the last inward danger which I will point out. Where we may be kept from fully joining any of those wholly actuated by Infidelity, Lawlessness, or Popery, our garments may be spotted by a too close approach to them. Have no evangelical brethren been moved from the simplicity that is in Christ Jesus, by the spirit manifested in the "Tracts for the Times?" Have none lost the love due to all who love Christ, through the evils of political Dissent? Have none lapsed into a secular view of the church's danger, from the attacks upon its property, and have been tempted to trust to numbers, registration, and votes, instead of the living God? Have none lost a sense of the real sin and evil of schism and dissent, in earnestly contending for the paramount importance of the great principles of the Gospel of Christ? These are questions which it may at least be profitable with much searching of heart, and much close scrutiny, to put to our own consciences. It is a solemn charge of the last of the Apostles, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

Remarkable Revival in Sweden.

The Berlin Evangelical Church "Journal" gives, from the pen of an eye-witness, a report of a remarkable movement in Sweden.

The New England "Puritan" remarks, that "the pleasure of reading it will be somewhat diminished, in some minds, by the facts which it conveys, touching bodily impressions and exercises. None will of course regard these as miraculous. They are the results of intense excitement of mind, acting on the body. The mind may be excited by the Holy Spirit, or by any other cause—so that the bodily effect tells nothing for or against the genuineness of the work."

"Nor are such phenomena new in modern times. In the great revival in Scotland, in 1625, it was common for hearers of the gospel to come under such overpowering impressions. So in France, under the preaching of Farel and Viret, the like was experienced. So in the great revival in Ireland, in 1628; and from the first settlement of New England, till the time of Edwards, like instances occurred. And Edwards, though he looked not to the body for evidence of genuine piety, yet often found a genuine work in connection with such bodily agitations. After describing the state of apathy into which it is well known the church and ministry there have sunk, the writer says:—

"This awakening commenced in 1844, in Smaland, the poorest province in Sweden; it proceeds not from the pastors, who, for the most part, are careless about the salvation of souls; some uneducated people, poor villagers, scarcely able to read, especially women of every age, even children ten years old, suddenly preach repentance and faith to their companions of the same class in society; they prepare the way of the Lord; they address unbelieving, worldly hearts, addicted to vice; they make their houses, their villages, resound with the most urgent exhortations; like John the Baptist, they cry, 'Repent, and believe in Jesus Christ.' They designate themselves by the name of 'Roestars,' from the verb *roest*, to cry, and their discourses by the name of *ross*, a voice, thus calling to mind the passage in John 1:23. People are astonished, they gather round them, they listen with earnestness, with curiosity, often with profit. On one hand the 'Roestars' describe the severity of the

Sovereign Judge; they proclaim his terrible judgments threatened against ungodliness; on the other hand, they speak in the most consoling and persuasive terms, with the accents of charity, of the mercy and long-suffering of God; in the name of his Son, they beseech sinners to be reconciled to him, and turn to him through faith in Jesus Christ. But above all, they strongly rebuke those who are abandoned to the so general vice of drunkenness; they point to them, in the most striking colors, the fatal consequences of their excesses, and call upon them to reform. They reproach nobody; they do not censure negligent pastors, or those who preach smooth and accommodating doctrines; on the contrary, full of the most entire respect for established order, they beg the people to go to church, to attend on preaching, in which they will always hear some good word, to observe carefully all the days set apart for edification, to attend faithfully to all public and private duties, and to show themselves submissive and obedient to the laws.— They themselves are most punctual in attending worship, and miss no opportunity of approaching the Lord's table. Accordingly, churches formerly deserted, may be seen filled; hearts full of levity, becoming serious; sinners returning to God, and forsaking the paths of ruin. In a single village, seventy men engaged in the manufacture of brandy, have renounced their wretched business. All this is excellent; all this rejoices the hearts of those who take pleasure in the stones of Jerusalem; in this, the revival presents nothing very wonderful; but the singularity that is about it is the way in which the 'Roestars' are qualified for their vocation, and the manner in which they fulfil it.

"The 'Roestars,' as we have seen, are an uneducated people; some of them have not even read the Bible; many are incapable of expressing themselves clearly on questions regarding the common concerns of life; and yet their discourses are full of divine truth, conformable to pure and simple doctrine, and above all, animated with a very rare evangelical spirit; but, what is especially extraordinary, these men, slow of speech, confused in thought, are gifted with an easy, prompt, copious, clear, always powerful, sometimes even eloquent and poetical faculty of speaking, when they enter into their sacred exercise. Into this they are introduced by a sort of bodily preparation. First, they suffer from a great lassitude through all their members; next, they experience convulsive motions; the shoulders project over the chest; they lie down on the back, or remain standing; their senses are shut to all impressions from without; they are in a quiet ecstasy, and there they are—the persons who open their lips and make their penetrating voices ring again. This state commonly lasts over two hours; they come out of it of their own accord; then, they are like people who have waked up from a delightful dream; their eyes shine with a tranquil fire, which gradually decays; they feel extremely comforted and joyful; but they do not recollect their discourses.— There are some of them in whose case all is limited to mental impressions, accompanied with convulsions, which are sometimes communicated to those who are present, and which have even pervaded entire assemblies. When these simple people are asked, whence comes this sudden and singular change upon them? they reply that it is the Spirit of God, who, in being poured out upon all flesh, according to the prophecy of Joel, seizes them in an irresistible manner, and it is in vain that they endeavor to contend against him. These prophets (?) do not attribute to themselves any particular merits, and, these extraordinary seasons

excepted, they are engaged in their everyday business.

"It may well be thought that this wonderful phenomenon did not fail to attract public attention; the subjects of these exercises were examined; reports were made; pastors, bishops interposed to withstand this awakening; scientific men and policemen became engaged in curing the supposed victims of disease, and in rectifying their eccentricities. They thought they discovered fits of epilepsy, of insanity; they used these poor people ill; they determined to reduce them to silence by sending them to hospitals, to mad-houses; remedies of every character were administered to them. All was fruitless; persecutions only caused the number of 'Roestars' to increase, and sometimes even their persecutors were seized with similar fits, and became 'Roestars' in their turn.

"What seemed to justify these harsh measures were the excesses exhibited in some places, the prolonged duration, and the rapid propagation of these cases.— Doubtless, also, the alarming predictions of some of these 'Roestars,' who announce, in relation to a future day drawing very high, terrible judgments of God, and extraordinary events throughout Christendom, may have disquieted and menaced the public order and tranquillity."

Christian Intelligencer.

Remarkable Sayings of Leighton.

INFLUENCE OF A HOLY EXAMPLE.

The Sabbath was his delight, and no slight hindrance could detain him from the house of prayer. Upon one occasion, when he was indisposed, the day being stormy, his friends urged him, on account of his health, not to venture to church. "Were the weather fair," was the reply, "I would stay at home, but since it is otherwise, I must go, lest I be thought to countenance by my example the irreligious practice of allowing trivial hindrances to keep me back from public worship." But perhaps the highest eulogium that can be passed on the uniform holiness of his character, is the effect that it had on his brother-in-law, who upon daily beholding it exclaimed: "If none shall go to heaven but so holy a man as this, what will become of me?" and he became so deeply impressed with a sense of the importance of pressing forward unto perfection, that he relinquished a profitable business, lest it should too much entangle him, and devoted his remaining years to the care of his soul.

THE DEATH OF A CHILD.

To Mr. Lightwater, his sister's husband, on the death of a beloved child, he writes:—

"I am glad of your health, and of the recovery of your little ones; but indeed it was a sharp stroke of a pen that told me your little Johnny was dead, and I felt it truly more, than to my remembrance I did the death of any child in my lifetime. Sweet thing, and is he so quickly laid a-sleep? Happy he! Though we shall no more have the pleasure of his lisping and laughing, he shall have no more the pain of crying, nor of being sick, nor of dying, and hath wholly escaped the trouble of schooling, and all the sufferings of boys, and the ripper and deeper griefs of upper years, this poor life being all along nothing but a linked chain of many sorrows, and of many deaths. Tell my dear sister she is now so much more akin to the other world, and this will be quickly passed to us all. John is but gone an hour or two sooner to bed, as children used to do, and we are undressing to follow! And the more we put off the love of the present world, and all things superfluous, beforehand, we shall have the less to do when we lie down."

THE NOBLE GUEST WITHIN.

There is a noble guest within us. O! let all our business be to entertain him honorably, and to live in celestial love within, that will make all things without be very contemptible in our eyes. I should rove on did I not stop myself, it falling out well too for that, to be hard upon the past hours ere I thought of writing. Therefore good night is all I add; for whatsoever hour it comes to your hand, I believe you are as sensible as I, that it is still night, but the comfort is, it draws nigh towards that bright morning that shall make amends. Your weary fellow pilgrim.

LONGING FOR HOLINESS.

Oh, what a weariness is it to live among men, and find so few men, and among Christians, and find so few Christians, so much talk, and so little action, religion turned almost to a tune and air of words; and amidst all our pretty discourses, pusillanimous and base, and so easily dragged into the mire, self, and flesh, and pride, and passion, domineering while we speak of being in Christ and clothed with him, and believe it, because we speak it so often, and so confidently. Well, I know you are not willing to be thus gulled, and having some glances of the beauty of holiness, aim no lower than perfection, which in the end we hope to attain, and in the meanwhile the smallest advances to it are of more worth than crowns and sceptres.

CHRISTIAN TEMPER.

In another letter to the same gentleman, which is subjoined, his Christian temper is remarkably evident; he owns his error, and is sensible of his loss, but as his heart was not with the treasure that had perished, he was not affected beyond what a Christian ought. "Sir: Your kind advice I cannot but thank you for, but I am not easily taught that lesson. I confess it is the wiser way to trust nobody, but there is so much of the fool in my nature, as carries me to the other extreme, to trust everybody. Yet I will endeavor to take the best courses I can in that little business you write of. It is true, there is a lawful, yea, a needful diligence in such things; but, alas, how poor are they to the portion of believers where our treasure is! That little that was in Mr. E——'s hands hath failed me; but I shall either have no need of it, or be supplied some other way; and this is the relief of my rolling thoughts, that while I am writing this, this moment is passing away, and all the hazards of want and sickness shall be at an end. My mother writes to me and presses my coming up. I know not yet if that can be; but I intend God willing, so soon as I can conveniently, if I come not, to take some course that things be done as if I were there. I hope you will have patience in the meantime. Remember my love to my sisters. The Lord be with you, and lead you in his ways. Your loving brother."

POWER OF TRUTH.

I believe it will in general be found in the cases of conversion, that often comparatively weak discourses have been blessed, while the most elaborately composed discourses, and the most beautifully read, have been merely listened to as elegant essays—or, praised as the lovely works of art. And it is natural that it should be so; God is the God of means, as well as of grace, and he has appointed the living voice, the "foolishness of preaching," whereby to save them that believe; and His approbation, not the applause of elegant and crowded auditories, ought to be the grand end and aim of a minister.

Remarkable Weather.

The occurrence of remarkable and unreasonable weather leads us to look back

and see what kinds we have had in previous years, both of cold and heat. The following account "of the most remarkable winters" of which there is any record preserved, on which perfect reliance is to be placed, clearly shows that the rigor of the winter is far less than in "olden times," owing no doubt to the progress of cultivation of the surface of the earth, as well as to the increase of population covering it.

In 301, the cold was so intense, the Black Sea was entirely frozen over.

In 401, the Pontus Sea, and the sea between Constantinople and Scutari, in Turkey, were entirely frozen over.

The Danube was frozen over in 462, so that a whole army crossed on the ice.

The Black Sea was again frozen over in 762, and the snow drifted to the depth of 50 feet.

Carriages crossed the Adriatic Sea on the ice in 859, and in 860 the cold was so intense, that cattle froze in their stalls. The Mediterranean Sea was so thickly frozen over, that it was passable for carriages and horses, and merchandize was transported across it on the ice.

1133. This year the river Po was frozen from Cremona to the sea; wine burst the casks containing it, and trees split with immense noise.

1216. The river Po was frozen this year to the depth of 16 feet.

1233. The Mediterranean was again frozen over, and a whole pine forest was killed by the cold.

1282. This year the snow was so deep in Austria, that houses were entirely buried beneath it, and many persons perished.

1292. The Rhine was frozen over, and the snow was represented as being of an enormous depth.

1323. The Baltic Sea was frozen over, so as to be passable for six weeks.

1344. All the rivers in Italy were frozen over.

1349, 1402, and 1408. The Baltic Sea was frozen over in each of these years.

1384. The Rhine and Gulf of Venice were frozen over.

1423, 1426 and 1459. In each of these years, the travelling from Lubec to Prussia was performed on the ice.

1620. The sea between Constantinople and Iskodar was passable on the ice.

1670. The cold was intense throughout Europe.

1681. This year the cold was so severe as to split whole forests of oak trees.

1690. Scotland this year was visited with an awful snow-storm, which lasted for thirteen days and nights, during which time nine-tenths of the sheep were frozen to death, and many shepherds lost their lives.

1692. Wolves came into Vienna and attacked men and women, owing to the intense cold and hunger.

1729 or '30. In one of these years another great storm visited Scotland, in which about 20,000 sheep and many shepherds were lost—"by a single day's snow."

1776. This year the Danube was frozen over five feet thick below Vienna.

Scotland was the scene of another terrible snow storm in 1794, which is the most extraordinary one of which there is any record. In one single night, snow fell to the depth of eight or ten feet, and in some places the most lofty trees were entirely covered. By this one night's storm, seventeen shepherds lost their lives, and thousands of sheep, besides other animals, were destroyed. One farmer alone lost fourteen hundred sheep. After the storm had abated, and the snow had somewhat disappeared, there were found collected together (by its violence) in one spot, the dead bodies of two men, one woman, forty-five dogs, three horses, nine black cattle, one hundred and eighty hares, and one thousand eight hundred and forty sheep.

The above are the most remarkable accounts of the Old World, and strangely contrast with the weather of the present time; or even that of our own country since its settlement. Neal's Gazette.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, AUGUST 21, 1847.

Truth—Real vs. Apparent.

Dear Bro. Bliss:—You will easily infer the source of the accompanying paragraph. The distinction of *real* and *apparent* truth in this SS. is all in all with us Swedenborgians. If it be asked, How we know *real* from *apparent* truth—I answer, From reason, science, philosophy, intuition, &c., which light as, *when genuine*, it comes as much from God as the Bible, is with us equally imperative. While we reverence the Bible most profoundly, we cannot consent to put out the light of reason for its sake. We do not think a man is called to close his eye when he puts a telescope to it. All reason—all science—all philosophy, is, in our view, against the Second Advent doctrine; therefore we are sure the Scriptures cannot mean what Adventists draw from them.

Yours, &c. GEO. BUSH.

"It is said, that the sensual principle falsifies and adulterates the truths of the Word, but it is also expedient to be known how this can be effected, for they who do not know how the case herein is, and the quality of the Word, may suppose that the truths of the Word, inasmuch as they are truths, and are extant in the literal sense thereof, cannot be made false: to illustrate this, we will take an example from nature, which is thence perceptible to the natural man; it appears before the eyes, as if the sun was carried every day about the earth, and also once every year, and hence it is said in the Word that the sun rises and sets, and thereby causes the day, noon, evening, and night, also the seasons of spring, summer, autumn, and winter, and thus days and years, when notwithstanding the sun stands unmoved, and the earth revolves daily, and is carried about the sun yearly, consequently the progression of the sun is only an appearance, and thence a fallacy: when therefore this truth is known and received, that the sun is not moved, but the earth, then each becomes true; namely, that the sun stands unmoved in the centre of its world, and also that he progresses; that he stands unmoved is true for the rational man, and apparently for the sensual; but if that phenomenon be not illustrated by the rational man, then what is false is believed, namely, that the sun actually progresses, and so the truth that the sun is not moved out of its place, but the earth, is falsified; but it is not falsified when the rational man illustrates the matter. The case is similar with singular the things of the Word in the sense of the letter; this sense, inasmuch as it is ultimate, is natural, and adapted to the apprehension of the sensual man; thus of infants and of the simple, wherefore most things in that sense are appearances of truth, which, unless they are at the same time perceived from a spiritual, that is, from an enlightened understanding, become false; for they are then believed as if they were actually and not only apparently true; but the case is otherwise when they are at the same time perceived intellectually and spiritually, for then all things of the Word become true, in the genuine sense actually true, and in the literal sense apparently true, as was said above concerning the sun: from these considerations it may appear how innumerable things in the Word are falsified and adulterated; as that God tempts, that he is angry, that he does evil, that he casts into hell; likewise, that at the day of the last judgment the Lord will come in the clouds of heaven, that then the sun and the moon will withdraw their light, and that the stars will fall from heaven; also that the world with the earth will perish, and a new creation of all things take place; besides other things of a like nature, which are truths of the literal sense of the Word, but which become false if they are not at the same time perceived from an enlightened understanding; but in what follows, it will be explained, how faith alone, which is faith separate from charity, falsifies all things of the Word."

We agree with Prof. Bush, that the light of our reason is to be respected, and that we are carefully to distinguish between real and apparent truth. We also admit that it is only by the exercise of our reason, enlightened by sound philosophy, that we can ascertain the meaning of the word. The Bible, put in the hand of a savage, would be as unintelligible to him, as the Bible written in Chinese to us. Before the savage can profit by the word, he must be duly instructed, must understand the power and force of language, must be familiar with all the different senses in which words are used, and it must be a long time before he will dare dogmatically affirm, that his understanding of the word is superior to that of all the world who may differ from him.

We farther admit, that we are to understand many of the words of the Bible in an accommodated sense,—as we do words in all other writings,—as, when we speak of the rising and setting of the sun, the darkening of the sun, the falling of the stars, &c. &c. The rising and setting of the sun are only apparent: it is the earth which revolves on its axis, and causes the illusion. And so by the darkening

of the sun, we understand only an obscurity in our atmosphere which makes the sun appear darkened; and by the falling of the stars, we understand only those meteoric sparks, which all men have ever denominated shooting and falling stars. When we read in philosophical and astronomical works of falling stars, we are at no loss to understand that other than the planets or fixed stars are meant. All writers use metaphors, and various figures of speech, to illustrate their subjects. Fancy pictures, and pictures from real life, resemblances, fables, riddles, &c. &c., often occur in connection with narrations of fact. Men of intelligence understand how the words are used under different circumstances; and are in no danger of confounding historical with fictitious narrations in the writings of men of truth. There are always accompanying characteristics to indicate the character of the different sentences, so that there is no need of an author's being misunderstood, unless he chooses to be so; and designedly misleads his readers. Now, as it would be derogatory to the character of God to suppose this of Him, and as the Bible was written by men, as they were moved by the Holy Ghost, we have only to judge of the language of the Bible as we would judge of the writings of any honest man. The parables of the Bible, we therefore understand as parables—taking the things which have been* to illustrate other truths; the riddles which the Bible contains, we understand as riddles, the metaphors, as metaphors, and the visions as visions—all teaching the truths that, and none other than, the Bible itself draws from them.

While we understand these things as we would understand the same things in all other works, so would we understand what purports to be historical, the tables of genealogy, the promises and threatenings, &c., the same as we would understand the same language in any other authentic matter of fact work. We would go the fullest length with Prof. Bush in endeavoring to ascertain the import of Scriptural language—what the Bible itself purports to communicate. But when we have ascertained their import,—what they would purport when thus used in any other work of truth, and we have at once admitted that the Bible is the word of God,—we do not conceive that we can avoid believing the teaching thus conveyed. We can claim no right to question whether God means what he says: all we have to do is to ascertain what God has said, what the words import in which God enunciates his communications to man.

We understand Prof. Bush and the accompanying extract from Swedenborg's "Apocalypse Explained," to teach, that when God has positively and clearly enunciated any occurrence, that we are then to enquire, whether we can reconcile such an event with our reason; and if we cannot, that we are to conclude God does not intend what his words imply, but something very different: this, it is claimed, we are to do because our reason, equally with revelation, is from the Lord—comes as much from God as the Bible. From this conclusion we dissent, for two reasons. If we cannot receive the letter of Scripture, because our reason dissents from it; it is placing our reason above revelation: and it is only claimed that they are equal. Unless our reason is more directly from the Lord than the Bible, and is to take precedence of it, to be regarded above it, we can have no right to set aside the letter of the word in conformity to its dictates. If they are equal, and one conflicts with the other, we can only suspend our judgment, and hold our opinion in abeyance, till an empire greater than reason decides the controversy between them.

* We know of no instance when the Savior used a figure, or a parable, to illustrate his teachings, that was not drawn from what did, or had existed.

2. We cannot admit the equality between reason and revelation. Our reason, although from the Lord, is progressive. God's word is not progressive. The reason of one man is from the Lord, as much as another. If it was infallible, that of all men would agree; yet their conclusions—those of men whose intelligence and opportunities for correct information are equal—are widely different. The reason of one man will arrive at results as wide as the poles from those of another. In revelation we do not find these discrepancies. We are, therefore, constrained to believe, while both reason and revelation are from the Lord, that revelation is given in a perfect form, while our reason is given to us in an imperfect state. What little reason brutes have is as much from the Lord, as is that of man, yet that does not make their reason infallible.—The reason of man is far inferior to that of angels: and theirs is infinitely less than the Mind of the Eternal. Man's reason, compared to that of God, is but a spark, compared to the sun-light at noon day. Man is liable to err in judgment. God cannot err. God's word is the outspeaking of his own infinite wisdom. Man's best conclusions are lame and impotent. Our reason, therefore, teaches us, that reason is inferior to revelation. And if our reason is to be our umpire, we must abide by this conclusion. We cannot place our reason on a par with revelation.

While we speak disparagingly of human reason, we would not of true reason; for true reason and revelation must always agree. If man's reason was infinite, it would always accord with revelation; being finite, it may not comprehend it. Truth is never contrary to reason, but may be above it. We know that the earth revolves on its axis, and around the sun. The Russian boor does not. The fact is above his reason, but not contrary to it; for he does not know the reverse. We know that the diamond, the hardest, and most glittering of all substances, and charcoal, one of the most black and crumbling, are the same: our reason has demonstrated that the two are the results of a different arrangement of their particles. The reason of an uncultivated Esquimaux teaches him nothing of the kind. He has no right to reject this truth as contrary to reason; for his reason cannot comprehend it.

All are in danger of supposing they comprehend that, of which they can hardly draw a correct inference. Thus each succeeding generation has been continually correcting the mistakes of preceding ones, in matters of science. In religion we find no such progression. Different generations have embraced different errors; but the only real progress which has ever been made, is in renouncing such errors, and going back to the first principles—to the faith once delivered to the saints—delivered to them in its purity. We are at no liberty to reject a proposition that we cannot understand. In the infancy of most of the sciences, they have been seized on by Infidels as a disproof of Scripture: subsequent perfection of those sciences has thus far confirmed the Bible. If, then, we reject a proposition as contrary to reason, merely because it is above our reason, we act as unwisely as the Russian boor would, to deny the spheroidal form of the earth, or its diurnal motion.

While, therefore, we exercise all the reason God has given us, to learn what he has spoken, we feel bound to receive his declarations; whether consonant or not with our ideas of what is proper or improper, possible or impossible, for God to accomplish. The plain enunciations of his word, we feel bound to respect; and if we cannot reconcile them with reason, we are willing to wait until our reason shall be more enlightened by the Spirit of the Lord, to enable us to perceive the harmony of true reason and revelation. We believe that between Prof. Bush and us there is no difference

of opinion respecting what the Bible says. Shall we believe it, or our own reason? We have a more profound reverence for the *acknowledged* letter of the word, than for our comprehension of it. While Prof. Bush and other competent philologists admit that our constructions of the letter of the text are correct, we feel that we are on very safe ground. And if in the great assize, it shall be charged against us that we believed the letter of God's word, we shall not fear a harsh judgment.

Adam followed his reason, instead of revelation: we see the consequences. Have not all who imitate his example, reason to fear like results?

The "Final" not the Final.

We were in hopes not to be necessitated again to allude to Bro. Cook's articles; nor should we, but he has another headed "Advent Herald," after his "Final." We do not care about replying to his allusions to the want of capacity or honesty of those who cannot or do not see the meaning of "kolasis" as he does, nor to his questioning our sincerity. We are used to these things. He does not meet our arguments, nor even allude to the new chapter of evidence which we opened in our last article, exhibiting the use of kolasis in the Septuagint. We have shown from Donnegan, Pickering, Robinson, Trommius, and others, that kolasis is never used to denote excision, and is never used to denote "cut off," only as a tree is cut off when it is pruned. We have shown that in the French and Latin testaments, it is translated only pain,—that there is not a single Hebrew word in the Bible translated by "cut off" in the English, that is represented by kolasis in the Greek,—and that in every instance of its use in the Greek Testament and the Greek Septuagint of the Old Testament, or in the Apocrypha, that it and its cognates are only translated by "torment," "punishment," "stumbling-block," and "ashamed"—the idea of excision not being connected with it by either the Hebrew, Greek, Latin, French, or English translators. As Prof. Bush says, "It weighs a good deal, that kolasis is not used as a translation of any Hebrew word signifying to cut off." We have also shown that "kah-rath," which Bro. C. affirms is the Hebrew corresponding with kolasis, although occurring in the Old Testament 287 times, is not represented by it in a single instance in the Greek. But Bro. C. does not see it. Now if Bro. C. insists that the one who has not the true meaning of kolasis, is either incompetent to see it, or too dishonest to acknowledge it, we are perfectly willing to abide the issue, and will refer for a decision to any man of acknowledged competency and honesty. We know the opinions on this point of Prof. Bush, Prof. Whiting, Dr. Jenks, and other scholars of acknowledged capacity and moral worth: and do not fear that the charge of stupidity or dishonesty will lie against us in this matter.

We however took our pen to notice another allusion. He has closed a series of articles by one from the "Harbinger," and says, "If the 'Herald' answers that, they may not need anything further to answer. Let us observe whether the writer in the 'Herald' does not seem not to see the point." &c.

We never feel under any obligations to notice the remarks of a third party on a point that we are already discussing with another: but since Bro. C. thus adopts it, we will say, that we see what *he thinks* is a point against us. But we see no point in the quotation of a class of texts, that speak of the burning up of the wicked at Christ's coming, as proof of their eternal annihilation, when we are expressly informed that they will be raised one thousand years from that time. Nor do we see any point in the quotation of a class which speak of the consuming of their bodies

at that coming, when they are again to be raised. Nor do we see any point in the quotation of a class of texts which speak of their everlasting destruction, as proof of the eternal rest of the wicked, when the Bible has shown us that they will have no rest, and that in their destruction they will be tormented day and night for ever and ever. Nor do we see any point in the quotation of a class of texts that speak of their being devoured by fire at their second resurrection, as proof of their unconsciousness there, when the Bible assures us that after they are thus devoured, the smoke of their torment ascendeth up for ever and ever. Nor do we see any point in the quotation of a class of texts that speak of their being cast alive into the lake of fire, as proof of their unconsciousness, when the Bible has shown that there their worm dieth not, and their fire is not quenched. Nor do we see any point in the quotation of a class of texts that speak of their perishing without law, as proof of their cessation of being, when the same original words* also denote continuance of being. Nor can we see any point in the quotation of a class of texts which declare the wicked will go into everlasting punishment, to prove the cessation of their punishment, when the same word which gives its duration is used to express the duration of the happiness of the righteous, and that which is translated punishment, is not translated into any language by a word that denotes freedom from pain.

A TERRIBLE CALAMITY.—The ship "Shanunga," Capt. Patten, which arrived at this port on Monday last, from Liverpool, reports a dreadful event, which occurred on the morning of the 9th inst., in lat. 44 25, long. 58 30, by which one hundred and seventy-two human beings were hurried into eternity.—About one o'clock A. M., the weather being foggy, the "Shanunga" came in contact with the Swedish bark "Iduna," from Hamburg, for New York, with two hundred and six persons on board. The bark sank in about half an hour after the collision. Though the "Shanunga's" boats, with one from the bark, made immediate efforts to rescue the unfortunates, they were unable to pick up more than thirty-four persons. The master of the "Iduna," Capt. Ernest Andreas Moberg, was among those who perished. The passengers of the bark were composed of industrious Swedes, who were emigrating to this country. It is said they had considerable sums of money in their possession, and designed to purchase land and locate at the West. The collision was so sudden and unexpected, that none of the passengers had time to clothe themselves; but most of them, however, secured their money, which was mostly in gold, about their persons, which undoubtedly caused the loss of a large portion of them. The thirty-four who were saved were in the water nearly half an hour, during which time those who had gold about their persons sunk. And those who were saved, probably owe their escape to the fact, that they were entirely destitute of money, and were mostly clad in their night-clothes. It is said that Capt. Moberg had \$1400 in gold about his person.

The condition of the survivors may be imagined, and calls loudly on the benevolent for sympathy and aid. Not only have these poor sufferers been deprived, by an awful calamity, of dear and valued relatives and friends, but they have been stripped of all their worldly goods, which, perhaps, were the hard-earned

savings of many years of anxious toil, and patient industry. One of the survivors, a little girl twelve years of age, lost father, mother, brothers, and sisters, and is thus left alone in a strange land.

A subscription paper may be found at the Exchange, where those who sympathize with the unfortunate Swedes, may find an opportunity to discharge a debt due by all to suffering humanity.

"Bush's Reply to Dr. Woods," on Swedenborgianism. This work has been laying on our table some time, and should have been noticed before. We have, however, not yet seen the time when we could go into the question and do justice to either party. The whole question, as we understand it, turns on the equality of reason and revelation. The question, as discussed by Dr. Woods and Prof. Bush, is very calm and gentlemanly. We suppose we should convince no one, if we should remark on it at length. We may, when we have more leisure, comment on it more at length.

A MISTAKE.—"That 'cut off' is the prime meaning of the original word, rendered 'punishment' in Matt 25: 46, is fully admitted by the 'Herald' for July 31."

[Harbinger of Aug. 17th]

Those who read that article, saw that the "Herald" proved that "cut off" is only a secondary meaning, and that not in the sense of excision, but of pruning.

Fifth Tent Meeting.

SOUTH READING.—We held our meeting in this place, as advertised in last week's "Herald." There was a large attendance; and although the people in that vicinity, as a general thing, differ very widely from us in sentiment, yet, like the "noble Bereans," they heard us with candor, and treated us with respect.

But for a gang of ruffians from the neighboring cities, our meeting would have terminated quietly. On Sunday afternoon, at the close of the service, these "base fellows," bent on mischief, began a riot, in which we were personally assaulted; our coat was torn from us, and we received a blow on our head from a weapon, which, had not its force been resisted by our hat, might have proved serious. We feel thankful to the people of South Reading for their prompt and efficient efforts to shield us from further injury, in person or property. Without doing any violence to those concerned in this brutal and unmanly outrage, they rendered all the aid that was necessary, for which, and for their hospitality and kindness, we tender them our sincere thanks. We are happy to state, moreover, that not a man in that place was concerned in this nefarious riot.

The pockets of our coat, which were borne off in a style that exhibited the rioters as no mean proficient in that kind of work, contained the ten toes of the wooden image we generally use in the illustration of Daniel's vision of the metallic image. This part of the affair may prove providential; and if these unprincipled men, when they look at those ten digits, which symbolize the fourth bestial government of this world, in its divided form, shall be led to see how worthy they are to be considered a fair specimen of that power which is said to "break in pieces and bruise," we do not know that the disturbance will be a matter of much regret. Even as it is, the meeting has doubtless been productive of good. Much was done for us by those who designed us evil, that we could not have accomplished, and which will tend to advance the cause we advocate.

Reserving for a future opportunity further remarks on this subject, we would merely add, that to caution our friends how they receive the newspaper reports of this attack on our meeting, would be superfluous; they doubtless, by this time, from past instances, have fully learned, that the press generally is not overburdened with truth—especially when it is our lot to be the object of their remarks.

Our only desire is, in the midst of our duties, to maintain the spirit of our divine Master, and to devote our best energies to his cause, notwithstanding the numerous discouragements that meet

us at every step. Our faith that God will yet vindicate his cause, is unimpaired; and while we have the most painful evidences of the abounding of iniquity, we cannot avoid receiving that internal strength resulting from a consciousness that we have endeavored to perform, according to our ability, what we believe to be a most solemn and important duty. And we daily realize, in some measure, the experience of Paul, and with that faithful apostle strive to say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

The Joys of Religion.

(Continued from our last.)

The renowned WILBERFORCE, who was, in his time, one of the most distinguished members of the British Parliament, thus speaks:—"The Christian relaxes in the temporal use of all the gifts of Providence. Imagination, and taste, and genius, and the beauties of creation, and the works of art, lie open to him. He relaxes in the feast of reason, in the intercourse of society, in the sweets of friendship, in the endearments of love, in the exercise of hope, of confidence, of joy, of gratitude, of universal good will, of all the benevolent and generous affections: which, by the gracious ordination of our Creator, while they disinterestedly intend only happiness to others, are most surely productive to ourselves of complacency and peace. Oh! little do they know of the true measure of enjoyment, who can compare these delightful complacencies with the frivolous pleasures of dissipation, or the coarse gratifications of sensuality."—"To say nothing of a degree of exemption from those distracting passions and corroding cares, by which he must naturally be harassed, whose treasure is within the reach of mortal accidents; there is the humble, quick-giving hope of being reconciled to God, and of enjoying his favor; with that solid peace of mind which the world can neither give nor take away, which results from a firm confidence in the infinite wisdom and goodness of God, and in the unceasing care and kindness of a gracious Savior: and there is the persuasion of the truth of the Divine assurance, that all things shall work together for good."—"Religion dispenses the choicest cordials in the seasons of exigence, in poverty, in exile, in sickness, and in death. The essential superiority of that support which is derived from religion is less felt, at least, it is less apparent, when the Christian is in full possession of riches, and splendor, and rank, and all the gifts of nature and of fortune. But when all these are swept away by the rude hand of time, or the rough blasts of adversity, the true Christian stands like the glory of the forest, erect and vigorous; stripped, indeed, of his summer foliage, but more than ever discovering to the observing eye the solid strength of his substantial texture."

Take the life of BRAINERD for a still further illustration of our subject. Hear his testimony:—"O, I feel that it is heaven to please God, and to be just what he would have me to be! O, that my soul were 'holy as he is holy.' O, that it were 'pure, even as Christ is pure!' In speaking of his feelings at a certain time, he says:—"My soul felt and tasted that the Lord is gracious; that he is the supreme good, the only soul-satisfying happiness: that he is a complete, sufficient, and almighty portion."—"I saw that God is the supreme good; that in his presence is life; and I began to long to die, that I might be with him, in a state of freedom from all sin. O, how a small glimpse of his excellency refreshed my soul! O, how worthy is the blessed God to be loved, adored, and delighted in, for himself, for his own divine excellencies!"—"This feeling of the love of God in my heart, which I trust the Spirit of God excited in me afresh, was sufficient to give me a full satisfaction, and make me long, as I had many times before done, to be with Christ." In another place, he thus expresses his desires for holiness:—"Had the most ardent longings after God. At noon, in my secret retirement, I could do nothing but tell my dear Lord, in a sweet

calm, that he knew I desired nothing but himself, nothing but holiness."—"My heart was swallowed up in God most of the day."—"I feel differently from what I ever did under any enjoyments before." With reference to his desire to love and serve God, he thus remarks:—"This day I saw clearly that I should never be happy; yea, that God himself could not make me happy; unless I could be in a capacity to please and glorify him for ever. Take away this, and admit me in all the fine heavens that can be conceived of by men or angels, and I should still be miserable for ever."—"I long to be in heaven, praising and glorifying God with the holy angels; all my desire is to glorify God. My heart goes out to the burying-place; it seems to me a desirable place; but O, to glorify God! That is it; that is above all." Of private devotion he says:—"Prayer was so sweet an exercise to me, that I knew not how to cease, lest I should lose the spirit of prayer. Felt no disposition to eat or drink, for the sake of the pleasure of it, but only to support my nature, and fit me for divine service." Observe with what feelings he regarded those who owed him ill-will:—"O, it is an emblem of heaven itself to love all the world with a love of kindness, forgiveness, and benevolence; to feel our souls sedate, kind, and meek; to be void of all evil surmisings and suspicions, and scarce able to think evil of any man upon any occasion; to find our hearts simple, open, and free to those who look upon us with a different eye!" When speaking of the day of his death, he called it "that glorious day," and as he approached the hour of his dissolution, he expressed himself thus:—"O, the glorious time is now coming! I have longed to serve God perfectly: now God will gratify those desires!"

Similar was the experience of HENRY MARTYN. On one occasion he said:—"My soul never had such divine enjoyment. I felt a desire to break from the body, and join in the high praises of the saints above. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. How sweet to walk with Jesus, to love him, to die for him. No work so sweet as that of praying, and living wholly to the service of God."—"His soul longed," he said, "for the eternal world, and he could see nothing on earth for which he would wish to live another hour." At another time, referring to his desires in prayer, he says:—"I scarcely knew how to express the desires of my heart: I wanted to be all in Christ, and to have Christ for 'my all in all,' to be encircled in his everlasting arms, and to be swallowed up altogether in his fulness. I wished for no created good, but to be one with thee, and live for thee, O God, my Savior and Lord."—"I could live for ever in prayer, if I could always speak to God." And still again:—"How sweet is prayer to my soul at this time! I seem as if I could never be tired, not only of spiritual joys, but of spiritual employments, since these are now the same." Equally joyous were his emotions while engaged in the public worship of God. He says:—"At church this morning, my heart was overflowing with love and joy: I enjoyed sweet delight in my ride to L—: every breeze seemed to breathe love into my heart."—"Let me praise God," he would say, "for having turned me from a life of woe to the enjoyment of peace and hope. The work is real: I can no more doubt it than I can doubt my existence: the whole current of my desires is altered;—I am walking quite another way, though I am incessantly stumbling in that way." His preference for God's service is thus expressed:—"I wish for no service but the service of God; to labor for souls on earth, to do his will in heaven." Once, when assailed by calumny, or unkindness, he exclaimed:—"Is not this sweet, O my soul, to have a holy God to appeal to and converse with, though all the world should turn their backs?" Just before his death, and while on a journey, he breathed forth these aspirations:—"No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought, with sweet comfort and peace, of my God; in solitude, my company, my friend, and comfort. O, when shall time give place to eternity? When shall appear that new heaven and new earth, wherein dwelleth righteousness?"

(To be continued.)

* The same Greek word "apollumi" that in Rom. 2: 12 is translated perish, is used in the Bible and translated "marred," "lost," &c.—Matt. 9: 17—"the wine runneth out, and the bottles are broken." Mark 2: 22—"the bottles will be broken." John 9: 25—"AND LOSE himself, or be cast away?" Luke 15: 32—"was LOST and is found." ch. 19: 10—"to save that which is LOST." 2 Pet. 3: 6—"the earth 'being overflowed with water perished.'" The same word is used in all these passages. "Shall utterly perish," in 2 Pet. 2: 12, is in the Greek, "kataphthiro," which occurs in but one other passage in the New Testament—in 2 Tim. 3: 8, where it is rendered "men of corrupt minds."

The Fashionable Churches of New York.

If numerous and elegant churches afford any evidences of superior godliness, New York may justly be regarded as a city greatly abounding in grace. Costly temples are springing up in all directions. The different religious denominations are rivalling one another in church building, and the grand struggle appears to be, not so much which can be most faithful to their professed Lord and master, as which can erect the most magnificent places of worship. Almost all the old, plain, and unpretending edifices, in which the pious citizens of the last generation prayed and dozed, have been torn down, and their places are now occupied by the stores and ware-houses of the children of Mammon, whilst, up-town, in the fashionable *faubourgs*, new churches, decorated inside and outside like the palaces of kings, open the gates to the genteel children of Zion.

These churches have their various degrees of respectability and gentility, just as the millinery establishments of Broadway and the Bowery have theirs. A fashionable lady would no more patronize one of your vulgar, plain, religious edifices, in a side street, than she would think of ordering a spring bonnet in Chelsea. "Dr. Smith is a very zealous preacher?" "Oh! as for his zeal, I don't know; but he is such a nice, genteel sort of a man; and his church is so very genteel—very fashionable, I assure you—quite select and exclusive!" "Do you worship at Mr. Brown's church?" "Oh! dear me! no! It's rather vulgar, you know; and Mr. Jackson succeeded so well in Wall-street last year, that we joined Dr. Muphine's church up-town!" "And how do you like him?" "Well, the congregation's uncommon genteel, I declare. Why, the Thompsons, and the Johnsons, and the Murphys, and the Van Blixens, go there. Oh! it's none but the tip-top, I assure you!" And so, my dear friend, on every Sabbath, in this goodly city, the genteel churches are well filled; silks and satins rustle bravely in the crowded aisles; in soft and sleepy tones, the rounded periods drop like honey from the lips of the oily preacher; and the fashionable congregation is as cold, as formal, and as dead as worldly-mindedness can make it! Heaven pities, hell laughs, and the angels veil with their wings their saddened faces and their weeping eyes! Yes; enter one of these "uncommonly genteel" churches, where the members attempt to rival their fellow-men, not in faith, love, purity, and virtue, but in the splendor of the building in which they affect to worship, and in the pretensions to fashion and exclusiveness, and you are at once struck with the cold, worldly, Pharisaic character of the whole scene. A common-place, inflated harangue from the pulpit; a jingling hymn sung by a well-paid choir; a formal, heartless prayer; an eager interchange of compliments and recognitions, as the relieved congregation hurry through the vestibule, and the melancholy scene is over. The sons and daughters of Mammon, the votaries of fashion, go home to dinner, more satisfied with themselves, and farther from God than ever, without having heard anything to disturb or alarm the conscience, with sins unrebuked, follies unproved, minds unenlightened, hearts as frozen, as far removed as ever from the purifying and ennobling influences of true religion.

Ah! my friend, in vain do we seek in these splendid temples, where cushioned wealth and pride imagine that they worship God, for that pure religion which was promulgated in all its sublime simplicity on the shores of Galilee, and in the streets of the Holy City! Christianity amongst certain classes here, has become a mere thing of fashion, like a box at the opera, or a drawing-room at the Springs. It reminds one of the corrupt state of the church in the days of St. Chrysostom, when his fashionable hearers defiled the temple of the living God by making it the theatre of vain conversation and meretricious display.—In vain would the poor and needy seek admission to these magnificent churches. A very fashionable lady of this city, whose mama enjoyed for many years an enviable reputation for superior industry and energy at the wash-tub, it is said, once replied to a worthy divine who was exhorting her to be less arrogant to the poor, as they were of kindred blood, and would, through the Redeemer, share equally with the rich the glories of the celestial abodes, that she "had no idea that genteel people would mingle there with the poor, as there would be for the latter back seats in the kingdom of heaven!" Many of our professors of Christianity appear to be very much of the same way of thinking, and, indeed, go a little farther; for they will not allow the poor

a "back seat" even in the earthly temple, building for themselves exclusive houses of prayer, where no vulgar aspirations are permitted to mingle with the incense of elegance, refinement, fashion, and fancy-stock, fortunate lot-holding aristocracy!

Our genteel disciples, even in the house of prayer, do not forget the "main chance." Mammon does not doze. Church stock is among the best in the market. Nor for naught is this modern Christianity served by godly stock-jobbers in Wall-street, holy directors of banks, and spiritually-minded speculators in "the indigo and tobacco line!" Shares in these church-building enterprises are sold like those in the Long Island Rail-road; and, as you perceive, pews are set up at auction, and knocked down like so many lots of tea, coffee, or sugar. A thing hardly dreamed of in the days of the Apostles.

Often have I contrasted the aspect of one of these fashionable temples with that presented by some humble country church, far away from the din and turmoil of the crowded haunts of men. Whilst all nature sang a hymn in honor of the sacred day—

"The bride of the earth and sky"—

I sought the village church. The tinkling of its bell came with a clear, soft cadence on the ear, and was borne far away among the hills, where it was heard echoing like the faint notes of distant music. No showy equipage rolled along; no sleepy son of Mammon, nor daughter of luxurious indolence, glorying in her tinsel, were there. But the children of industry were assembling there, to kneel at the free altar erected by their fathers for the worship of the true God. A psalm, penned of old by the sweet singer of Israel, was sung; the whole congregation united in the sacred melody. Nor pealing organ, or scientific choirs, were there; but the strong, clear voice of manhood, the melting tones of woman, the soft accents of youth, and the feeble notes of age, all mingled in one solemn, heart-born song of praise! The tune to which the sacred words were sung, was one of those plaintive airs which tradition records as having been in frequent use among the suffering Covenanters, in the stormy days of the Scottish persecution; and what a thrilling interest was thus added to the simple harmony of that holy psalm! A sound like a shower of leaves in autumn rustled through the church, as the old and young turned over the pages of their books in looking for the passage which the minister announced for his text. The sermon which followed was the earnest, solemn, faithful exhortation of a dying man to dying sinners. And then there was a baptism. A subdued, murmuring sound throughout the church was heard as the youthful couple slowly walked up the middle of the aisle to the front of the pulpit, where the father took his helpless offspring in his arms, with an awkwardness that had, withal, a solemn and touching pathos. As the pastor descended from the pulpit to perform the simple rite, there was a general movement in the congregation; forms were seen bending over the humble galleries, and joyous young faces, in which awe and curiosity were strongly blended, peeped over the pews; but when the name of the infant was pronounced, there was a perfect stillness throughout the assembly: it seemed as if an angel had overspread the people with his wings, so hushed and holy was the calm!

I have seen the haughty supporters of a faith "by law established," assemble on a Sabbath in turretted and consecrated cathedrals; I have witnessed the "devotions" of purse-proud sons of successful commerce in marble and painted edifices, but I never saw among them this holy fervor of the simple worship offered within the wood-built walls of that lowly village church! Let us rejoice, my friend, that there are hundreds of such churches within this mighty land! Worldliness, and pride, and vanity, a cold and formal Pharisaism may pervade too many of our city churches; but throughout the broad domain of this republic there are thousands who, laughing at the pretensions of a pseudo-aristocracy, reap the reward of honest labor, and offer unto God the homage of a contrite heart.—Are they not the genuine disciples of the faith, the health, and strength of the republic!

National Era.

Gratitude.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

"Every creature of God is good, and no-

thing to be received without thanksgiving." Whether I consider spiritual or temporal things, I am continually receiving good at the hand of God; and this demands my gratitude; of which blessing and praise are the proper expressions.

"Bless the Lord, O my soul:

And all that is within me, bless his holy name.

Bless the Lord, O my soul.

And forget not all his benefits;

Who forgiveth all thine iniquities;

Who healeth all thy diseases;

Who redeemeth thy life from destruction;

Who crowneth thee with loving-kindness and tender mercies;

Who satisfieth thy mouth with good things,

So that thy youth is renewed like the eagle's.

Bless the Lord, all his works,

In all places of his dominions:

Bless the Lord, O my soul."

I cannot review the past, look on the present, or anticipate the future; I cannot contemplate spiritual or temporal things, this world, or that which is to come; without finding abundant proof that the "tender mercies of God are over all his works." I have experienced troubles, changes, sorrows, and vexations; but yet "goodness and mercy have followed me all my days." I have enjoyed health, plenty, safety, and comfort; and in the day of sickness I have had everything which could alleviate suffering. Many have fallen around me, and I remain in the land of the living. Thus my temporal blessings have been numberless. But how shall I speak of my spiritual blessings! I was ignorant, worldly, thoughtless, proud, and careless; and in my ruinous career I was visited with divine power. The light of divine truth shone into my mind, and I was enabled to turn to God.

I meditate on the Gospel; on the glorious and gracious Jehovah; on man, rescued from Satan, death, and ruin, and made by faith in Christ an inheritor of glory. Then I see religion in the brightness of its effulgence, the riches of its mercy, and the triumphs of its grace and power. I have suffered much indeed from the arts of Satan, the corruption of my heart, and the cares and allurements of the world; but I have been enabled to cleave to God, and Christ; and piety, in an evil world; so that I am now a wonder to myself; and may well say, with the most lively gratitude, "Having obtained help of God, I continue unto this day."

Why has God thus blessed me both in providence and in grace! There was nothing in me to win the divine regard; for I was "foolish, disobedient, deceived, serving divers lusts and pleasures." Since I have been made acquainted with the Gospel, I have been frequently forgetful of God, unthankful, impatient, disobedient, unprofitable. But God has borne with me, and he yet bears with me.—How wonderful his patience, goodness, and love! I have deserved no good, and yet all good has been conferred upon me. O what a senseless heart is mine, if I be not unfeignedly thankful! Every feeling ought to be gratitude; and every expression ought to be praise.

But true gratitude is a practical principle. "What shall I render to the Lord for all his benefits!" This is a proper inquiry. The answer to it is obvious. I ought to surrender and present myself to God, to use my faculties according to his will, and to employ my talents in promoting his glory. In all my purposes and conduct, I ought to show that I am sensible of the divine goodness, and anxious to please my gracious Benefactor.

God has done more for me than I can express, or even conceive. Creation, preservation, redemption, divine grace, temporal comforts, eternal glory—can I forget these things? or can I remember them, and yet refuse to praise God with my lips, to honor him with my substance, to employ myself in his service, and to devote myself wholly to him?

O, blessed God! author and giver of all good, fill my heart, I beseech Thee, with a due sense of thy great, unceasing, and unmerited goodness towards me all my days.—As I consider the spiritual and temporal gifts which Thou hast conferred upon me, and the numberless evils from which I have been delivered or preserved, help me to acknowledge thy marvellous loving-kindness, not only with my lips, but also by living more to Thee and to Thy glory, through Jesus Christ our Savior. Amen.

Book of the Heart.

The Resurrection.

The following beautiful and striking thoughts are from the pen of the late Dr. Mason:—

"Whatever have been the disputes about other doctrines of Christianity, no man can deny

that it teaches the resurrection of the body.—The very gates of hell, in the shape of that unhalloved philosophy, which fritters away its most precious truths into Eastern metaphors and Jewish allegories, have not ventured to tamper with the faith of the resurrection.—This stands confessed a Christian peculiarity.

"This clay, which we commit to the grave, under that universal sentence, 'Dust thou art, and unto dust thou shalt return,' will be quickened again, and resume, even after the slumber of ages, the organization, the lineaments, the expression of that self-same being with whom we were conversant upon earth; otherwise, it were a new creation, and not a resurrection; and will be re-animated by that self-same spirit which forsook it at death; otherwise, it were a different being altogether, and not the one with whom, under the form, we held sweet communion in this life, and walked to the house of God in company.

"The body will be raised under circumstances and with properties suited to the new state of being and action, on which the saints shall enter. God shall bring them with the Lord Christ. They shall be found in Christ's train. They shall be adorned with Christ's likeness. 'Beloved, it does not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is.' The change requisite for this exaltation, shall pass upon their body without destroying its sameness; as flesh and blood, it cannot inherit the kingdom of God. 'It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body'—fit for the occupations and enjoyments of the heavenly world.

"But how are these transformations to be effected! How! By that same power which calleth things that be not, as though they were. God shall bring his risen ones with Jesus Christ. This is our short answer. I cannot open my ears to the objections of unbelief. We are upon too high ground to stoop to the caviller, who marshals his ignorance and imbecility against the knowledge and might of God. Let him puzzle himself with his theories about personal identity; let him talk about one part of the body interred in Asia, another in Africa, and a third in Europe; let him ask as many questions as he can devise, about limbs devoured by ravenous animals, and become by nutrition, part of their bodies; which bodies again have passed, by the same process, into the flesh of other animals; and these, in their turn, consumed by man, and incorporated with the substance of a new human body; let him ask such questions, and ten thousand like them. Has he done! Dost thou not, therefore, err, not knowing the Scriptures, nor the power of God! It will be time enough to plead thy difficulties, when God shall commit to thee the raising of the dead. For as it is, it is sufficient that he who rears up the living blade from the rotten grain, will be at no loss to rear up an incorruptible from a corrupted body, through what forms and varieties soever it may have passed.

"The main question, however, is not what Omnipotence can, but what it will perform.—That God should raise the dead, if it so please him, will not appear 'incredible' to any sober man. But what proof have we that our faith on this head is not fancy, and that our hope shall not perish! The best of all possible proof. We have, in the first place, the Divine promise.—God has engaged to 'raise his people up by Jesus, and to present them together with him.' Jesus himself has said, 'I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me, shall never die.' A thousand scientific demonstrations are not equivalent, as the ground of our confidence, to one word of him who cannot lie. And so shall we find it in our last extremity.

A WHOLE SAVIOR OR NO SAVIOR.—To make Christ in part a Savior, is to make him in part no Savior, and to ascribe salvation to something else as well as to him. All such satisfactions intrench upon the honor of Christ's sacrifice, and pull the crown from his head to set it upon our own; or at best, ascribe that in part to ourselves, which is wholly due to him; by how much the more sufficient it is for us without any addition, so much the more glory redounds to the sacrifice. He needs no more of additions to sweeten his offering, than he needed of cordials to strengthen and support him in the time of his sufferings; they are rather gall and vinegar offered him upon his throne, as the Jews did in the time of his oblation upon the cross. Charnock.

Miscellaneous.

REFUTATION OF ATHEISM.

The late Dr. Chalmers has shown in the following extract, the utter folly of the position of Atheists. We can scarcely conceive of a more complete refutation of their assumptions. It is enough to close the controversy for ever. Plain, simple, and comprehensible as it is, it would be difficult to furnish any reply to it.

"To be able to say, then, that there is a God, we may have only to look abroad on some definite territory, and point to the vestiges that are given of His power and His presence somewhere. To be able to say there is no God, we must walk the whole expanse of infinity, and ascertain by observation, that such vestiges are to be found nowhere. Grant that no trace of Him can be discerned in that quarter of contemplation, which our puny optics have explored—does it follow, that, throughout all immensity, a Being with the essence and sovereignty of a God is nowhere to be found? Because through our loop-holes of communication with that small portion of external nature which is before us, we have not seen or ascertained a God—must we therefore conclude of every unknown and untrudged vastness in this illimitable universe, that no diversity is there? Or, because, through the brief successions of our little day, these heavens have not once broken silence, is it therefore for us to speak to all the periods of that eternity which is behind us; and to say, that never hath a God come forth with the unequivocal tokens of His existence? Ere we can say there is a God—we must have seen, on that portion of Nature to which we have access, the print of His footsteps, or have had direct intimation from Himself; or been satisfied by the authentic memorials of His converse with our species in other days. But ere we can say that there is no God—we must have roamed over all nature, and seen that no mark of a divine footstep was there; and we must have gotten intimacy with every existent spirit in the universe, and learned from each, that never did a revelation of the Deity visit him; and we must have searched, not the records of one solitary planet, but into the archives of all worlds, and thence gathered, that, throughout the wide realms of immensity, not one exhibition of a reigning and living God ever has been made. Atheism might plead a lack of evidence within its own field of observation. But anti-theism pronounces both upon the things which are, and the things which are not within that field. It breaks forth and beyond all those limits, that have been prescribed to man's excursive spirit, by the sound philosophy of experience; and by a presumption the most tremendous, even the usurpation of all space and all time, it affirms that there is no God. To make this out, we should need to travel abroad over the surrounding universe till we had exhausted it, and to search backward through all the hidden recesses of eternity; to traverse in every direction the plains of infinitude, and sweep the outskirts of that space which is in itself interminable; and then bring back to this world of ours, the report of a universal blank, wherein we had not met with one manifestation or one movement of a presiding God. For a man not to know of a God, he has only to sink beneath the level of our common nature. But to deny him, he must be a God himself. He must arrogate the ubiquity and omniscience of the Godhead."

ORIGIN OF THE GULF STREAM.

A writer in the "Knickerbocker" throws out the following remarks respecting the origin of the Gulf Stream:—

Some of the peculiarities of that great and powerful current, known as the Gulf Stream, are its temperature and color. Its color is the blue of the Pacific, and not the green of the Atlantic. Its temperature is higher than that of the turbid Mississippi, and the other large rivers flowing into the Gulf of Mexico, out of the fathomless depths of which the Gulf Stream flows.—Its temperature is not that of the neighboring waters. Whence, then, are the color and temperature derived? According to this correspondent, the color is derived, with the stream itself, from the Pacific ocean. Its passage from the Pacific, he affirms to be far down beneath the great Isthmus, separating that ocean from the Gulf. He maintains that the Isthmus was tunneled by action of volcanic fires, still maintained in that vicinity; that the stream is of a higher temperature, because it has been charged with the heat of volcanic fires, raging beneath the tunnel of their own construction; that the waters are made to rush through this great tunnel and form the Gulf Stream, by the revolution of the earth upon its axis, and the ever-existing fact, that the waters of the Pacific, resting against the western side of the Isthmus, are from twelve to eighteen feet higher than those of the Gulf of Mexico; that the reason why the stream is of the highest temperature about Key West, is that there the great current from the Pacific, and through the Gulf, first emerges to the surface, and has mixed less

with the colder waters through which it is projected.

The foregoing extract has been going the rounds of the press for some time past, without, as far as we have seen, a note of dissent from it. This apparent endorsement of the theory of the origin of the Gulf Stream, indicates great carelessness, or ignorance. The waters of the Atlantic are higher than those of the Pacific. The earth turns on its axis from the west to the east. This, instead of causing the waters to accumulate on the western coast of America, would cause their accumulation on the eastern. As the earth turns to the east, the continent would leave the waters of the Pacific, and come up against those of the Atlantic. If, therefore, the Isthmus was tunneled, the waters, instead of flowing through to the east, would rush through to the west. There being no such communication, they accumulate on the eastern coast in the Gulf, and are obliged to find their way out through the Gulf Stream.

The blunder of this writer in the "Knickerbocker," reminds us of a conversation we once listened to on board of one of the New York ferry-boats. It is a well-known fact, that a strong current is continually flowing into the Mediterranean Sea from the Atlantic Ocean. From the large number of rivers flowing into that Sea, the reverse might be expected. On the occasion referred to, a clergyman was giving his opinion, that the hot deserts of Africa must so heat the waters of the Sea, that they must flow out in an under-current into the Ocean, corresponding with the cold current flowing in on the top. As heat causes water to rise, if that was the cause of the current, it must flow out at the top, and in at the bottom. As it flows in at the top, there can be no current of warm water flowing out at the bottom; and the superabundance of water must be disposed of by the process of evaporation, caused, perhaps, by the heat of the southern countries.

MISSIONS.

Letters have been received at the rooms of the American Board, from Dr. King, at Athens, published in the "Missionary Herald" for August, stating that on the 4th of June he received from the Greek government a citation to appear in person, on the 25th of June (O. S.), before the criminal court at Syra, to be tried for the charges heretofore brought against him by the Holy Synod. He had supposed that, should there be any trial, it would take place at Athens. "Judge, then, of my astonishment," writes Mr. King, June 5th, "to find that I am going to Syra to be tried, where I was placed last year in such imminent peril; this being known, moreover, to the government, as it is a matter of public notoriety, proclaimed by the first newspapers in Athens.—Besides, on my return from Syra, I wrote to the Prime Minister, Mr. Coletti, 'informing him of the danger to which I was exposed on that occasion.' He considers this a citation, therefore, not to a fair and candid trial, but as a summons to certain destruction. 'They might as well condemn me,' he says, 'to the guillotine at once, as to send me to Syra. If I do not go, I shall, of course, be condemned and sent to prison; and there I shall be completely in the power of my enemies, which, in the present state of things here, is not very desirable.' Two pamphlets, Mr. King was informed, had been written against him, and they might make their appearance just at the critical moment, and incite the multitude to some act of violence. The writer of one of these pamphlets is the individual who caused so much excitement last year at Syra. The writer of the other has been heard to say, that if the government did not take Mr. King in hand, there was a band of thirty men at Athens who would.

On the 10th of June, Mr. King wrote again, saying that he had interviews with both the Prime Minister and the Minister of Justice, and had remonstrated against the injustice of being sent to Syra for trial. They acknowledged the propriety of the objection; and the Minister of Justice also said, that the citation was without his knowledge, and contrary to his opinion. Still, for some reason which is unexplained, the King's Attorney determined to issue the summons for a trial at Syra, as mentioned above.

The Episcopal Board of Missions in this country, the London Missionary Society, and the American Board of Foreign Missions, have each passed resolutions, allowing their missionaries on the coast of Africa to return once in four years. In accordance with such rule, adopted to preserve the health and prolong the lives of missionaries on the coast of Africa, Mr. Wilson is now on a visit to this country. There was another reason, however, for his return. He wishes to call the attention of American Christians to the condition of Africa, and to induce some of our young min-

isters, and candidates for the ministry, to take part with him and his associates in efforts for its evangelization.

In his "Survey of the Mission," Mr. Wilson alludes to a fact which should remind Bostonians of the melancholy truth, that a large portion of the rum distilled in this city, is exported to ill-fated Africa:—"It is a painful fact," says Mr. Wilson, "that the tribes on the western coast are gradually disappearing; and it is still more painful, as well as undeniably true, to reflect, that the means of their destruction have been furnished by our own and other Christian nations! The great day of account will reveal, it may be, that the number of the victims of intemperance in Africa greatly exceeds those of the slave trade. The intervention of missionary influence alone, it is believed, will avert these calamities."

REMARKABLE CAVE.

A person writing from Jay, Vt., gives the following description of a very remarkable cave, once the residence of a notorious villain, well known in the East by old settlers. The writer says:—

"We visited a cave located in a spur of the Green Mountains, famous in this vicinity as the 'Cogniac Den,' ('Cogniac' being the term used here to designate counterfeiters,) and though I have visited most of the remarkable spots in New England, I am fain to confess that this exceeds them all. It is composed of four compartments; the outer one being in the form an ellipse, fifty-three feet by thirty-seven, and nineteen feet in height. The second compartment is somewhat smaller than the first, and of a more irregular form; and so also is the third. The fourth is the grandest hall that ever I beheld, and of a circular form, the diameter of which is 231 feet, over-arched by a magnificent dome, the extreme height of which apparently exceeds the diameter of the floor. The walls are composed of brilliant iron ore, and the light of our birch-bark torches was reflected in a thousand hues, lighting the whole with the brightness of a summer's day. The regularity of the wall could not have been improved by art. In this cave the notorious Stephen Burroughs carried on his illegal occupation for some years. The villain had a good eye for the beautiful, there is no denying that."

Burroughs preached his father's old sermons of a Sunday, and engraved plates for counterfeiting bank-bills through the week. He wrote a book detailing his life, and made money from the proceeds. His daughter is still in a nunnery in Three Rivers. Burroughs' last days were spent in comparative honesty. The cave described above was long occupied by this extraordinary personage.

THE MILLERITES AGAIN.

A number of these fanatics are once more at work, and predict that the end of the world, and the termination of all earthly affairs, will take place the 19th of October next. They have commenced in Brooklyn, and the vile circulars which they are circulating are very plausibly written, and well calculated to mislead the weak-minded. We had hoped that the Millerite mania had died away, and that the experience of those who suffered both in spirit and in purse would have been a lesson to others. We trust, however, that measures will be taken to crush, in its infancy, this attempt, and that the proper authorities will at once discontinue it. Our laws guarantee to every individual, however humble, right of worship; but this spiritual delusion, which has peopled our insane asylums, should receive a check at the onset.

We know nothing of the matter to which reference above is made, excepting what we there find, having had no communication from any one on the subject. We cannot, therefore, say whether there is any truth in the statement, or whether it is not another of the thousand and one lies circulated by a portion of the press.

EXCELLENCY OF CHRIST.

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman, he is free;
If any be but weak, how strong is he?
To dead men life he is, to sick men health;
To blind men sight, and to the needy wealth—
A pleasure without loss, a treasure without stealth.

Giles Fletcher.

KIND WORDS DO NOT COST MUCH.

They never blister the tongue nor lips.—And we have never heard of any mental trouble arising from this quarter.

Though they do not cost much, yet they accomplish much.

1. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze more fiercely.

2. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and sarcastic words irritate them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words, in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hateful words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and warlike words.

Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, and unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

Pascal.

DEISTICAL HISTORIANS.

Gibbon, who, in his celebrated History of the decline and fall of the Roman Empire, has left a memorial of his enmity to the gospel, resided many years in Switzerland, where, with the profits of his work, he purchased a considerable estate. This property has descended to a gentleman, who, out of his rents, expends a large sum annually, in the promulgation of the very gospel which his predecessor insidiously endeavored to undermine.

Voltaire boasted that with one hand he would overthrow that edifice of Christianity which required the hands of fifteen apostles to build up. The press which he employed at Ferney, for printing his blasphemies, was afterwards actually employed at Geneva in printing the Holy Scriptures; thus the very engine which he set to work to destroy the credit of the Bible was employed in disseminating its truths.

It is a remarkable circumstance, also, that the first provisional meeting for the reformation of an auxiliary Bible Society at Edinburgh, was held in the very room in which Hume, the infidel, died.

Lord Jesus, thou Light of Truth and Sun of Righteousness, shed thy bright beams upon my heart, that I may know, and knowing, love thee. Help me, my strength, by whom I am sustained; shine upon me, my light, by whom alone I see; and quicken me, my life, by whom alone I live. For thou only art my help, and my life, and my joy, my Lord and my God! St. Augustine.

"If any one will tell me," says Bishop Horne, "how truth may be spoken without offending some, I will spare no labor to learn the art of it."

OBITUARY.

"Blessed are the dead who die in the Lord."

Our hearts are wounded in the tenderest part, yet we sorrow not as those which have no hope. Our dear son, Wm. J. McWILLIAMS, fell asleep in Jesus the 26th July, in sure and certain hope of a glorious resurrection to eternal life. He was a child for whom I had the greatest solicitude: my prayer was offered day and night in his behalf. About six or seven years ago he made profession of faith in Christ Jesus, and love to God; and when pursuing his studies at Grand River Institute, O., he wrote me that he would like to go to the uttermost parts of the earth to proclaim the gospel. When Bro. Himes and others came here in '43, he went to hear, and seemed to be greatly delighted in the truths he heard, interrogating me at the same time relative to my opinion of this precious doctrine, which led to my investigation, and final reception, of the truth. But having returned to his studies, where the Bible was spiritualized in some of the most important doctrines, he became less interested, but for the last two years attended generally the ministry of the pure word in this city, and at times manifested considerable zeal in the doctrines of Christ's speedy coming, and the unconscious state of the dead, until life is given them by him who is the resurrection and the life. Nevertheless, I feared lest the truth had not its full influence on his heart. Through his indefatigable studies, for some two months back he became debilitated. We thought by taking him to Toronto, to his grandfather's, a change of air and association might have a salutary effect. But there he became weaker, and last Monday morning the pangs of death took hold on him. When he was asked if he loved Jesus, suddenly, and contrary to expectation, his eyes became full and prominent, and his whole countenance irradiated by the glory he felt within: he laughed, but in a way that I never saw him before,—such, I believe, as angels laugh,—but, being unable to speak, he bowed his head in answer to the question. He was then asked, if he believed, when Jesus comes, that he would rise in the first resurrection, and be made like him? He bowed his head again in sweet assent, striving to say something, but in vain; he worked in death until the last enemy gained the victory. He died in the 20th year of his age. Bro. Porter delivered his funeral discourse to a large congregation of sympathetic friends and acquaintances, in which was set before them our blessed and glorious hope, together with its certain and speedy realization at the second glorious coming of Christ.

Buffalo, July 30th. W. F. McWILLIAMS.

Foreign News.

The number of married couples above sixty years of age, who are inmates of the various workhouses in England and Wales, amounts to 574.

The Duke of Saxe Weimar and the Belgian Government, have concluded a treaty for the mutual delivery of all fugitive criminals, except political offenders.

The governor of the new English establishment at the island of Labuan, off the coast of Borneo, has concluded a contract for working the coal mine which has lately been discovered there.

The English residents at Shanghai have resolved to erect a church, which will be the first Protestant place of worship ever built within the dominions of the Emperor of China.

The Bey of Tunis has resolved to organize his troops upon the French model, and has engaged some French officers for that purpose.

The Prince of Capua, brother of the King of Naples, has advertised three commandships of the order of St. John, of Jerusalem, for sale, to the highest bidder.

The rumors of a serious deficit in the Belgian Exchequer, have been silenced by a statement, showing that in an income of 117 millions, there is a surplus of one million of francs.

The Madrid mail of the 12th ult. was stopped, seized, and burnt by the Carlists, who gave to the post-mistress a receipt for the horses in the name of "Charles VI."

Cattle Bones.—A vessel from New York has arrived in London with 91,400 cattle bones. We are not aware that any previous importation of that article from that quarter has ever before taken place.

Much curiosity has been excited at Gravesend by the presence of a small Russian squadron, consisting of a frigate, a sloop, and a war steamer, which has arrived in order to convey the Grand Duke Constantine to St. Petersburg.

No fewer than 115 ships entered the port of London on the 19th ult., the whole of which were, with a few trifling exceptions, either partially or wholly laden with grain and provisions of various kinds, the produce of the continental states of Europe.

So strict are the precautions taken to guard the person of the King of the French, that 55 attendants, armed with double-barrelled guns, mount guard every night in the royal apartments; and from 500 to 600 soldiers and national guards are posted in the other parts of the Tuilleries.

Pet Crocodiles.—A dreadful event took place at Damietta in the early part of June. The governor of the town, Arif Effendi, kept in his gardens two crocodiles, which he had succeeded in taming. One of the negroes whose duty it was to attend to these favorites, having ill-treated one of the animals, its natural ferocity returned, and in its fury it sprang on the governor's son, a youth about twelve years of age, who was walking by the negro's side, and strangled him.

China.—The state of affairs in China was still unsatisfactory. Up to the 23d May, when the last accounts left Canton, all business remained suspended, and fresh disturbances were anticipated. The mob had menaced the Governor, Keying, for his recent concessions to foreigners, and threatened to burn his palace if he attempted to give effect to the terms of the late treaty; especially in so far as regarded a concession to the English of adequate land for dwellings, warehouses, &c., on the Honan side of the river, a site for the erection of a church in the vicinity of the present factories, and space for the formation of a cemetery at Whampoa.

The Oregon Territory.—A curious fact transpired at the Glasgow election. Mr. M'Gregor, of the Board of Trade, one of the candidates, stated that at the time our ambassador at Washington, the Hon. Mr. Pakenham, refused to negotiate on the 49th parallel of north latitude as the basis of a treaty, and when by that refusal the danger of a rupture between Great Britain and America became imminent, Mr. Daniel Webster, formerly Secretary of State to the American Government, wrote a letter to Mr. M'Gregor, in which he strongly deprecated Mr. Pakenham's conduct, which, if persisted in and adopted at home, would, to a certainty, embroil the two countries, and suggested an equitable compromise, taking the 49th parallel as the basis of an adjustment. Mr. M'Gregor sent the letter to Lord John Russell, who gave Mr. M'Gregor permission to intimate to Earl Aberdeen that he, Lord John Russell, quite agreed with Mr. Webster. This expressed opinion of a statesman in opposition, doubtless relieved Earl Aberdeen of any apprehension of censure from that quarter; but Mr. M'Gregor claims for himself and Lord John Russell the merit of having thereby contributed essentially to preserve the peace of the world.

Russia.—The authorities at St. Petersburg have just received a report of the operations in the Caucasus, which opens with an account of the failure of the storming of the fortified village of Gengebil, in Daghestan, on the part of the Russians. Count Woronzow himself led the attack,

which consisted of ten battalions of infantry, several divisions of dragoons, Cossacks, and militia. The commanding generals under him were Count Augutinske Dolgorwisk, Count Belotow Kotezue, &c. The attack was made after lengthened preparations, and after several breaches had been made on the previous day. On the morning of the 16th June two columns, one under the command of Colonel Oberliam, penetrated simultaneously into the village, but at length, though supported by the reserve, were driven back by the Murides, and were compelled to retreat into the camp, whither the second column, commanded by Colonel Jendokimow, was also compelled to retire without having been able to penetrate even as far as the first column. The encounter is described as sanguinary in the extreme. The mountaineers permitted the Russian troops to come close to the walls before they opened their fire, and when the latter had forced their way into the interior of the village, they found unlooked for obstacles; for example, *logements* concealed in the earth, from which a deadly fire was discharged, fortified caverns, dwellings which were covered with sham roofs, and which gave way beneath the besiegers, who clambered upon them, and fell upon the swords of the Murides. The obstinate defence of the mountaineers convinced Count Woronzow that the place can only be taken by the irresistible force of artillery, and he has, therefore, for the present, given up any further attack upon Gengebil. There fell in the fight of the 16th June, two majors, six superior officers, and 119 privates; wounded, twenty-eight staff and superior officers, and 463 privates. The Augsburg "Gazette" states, that on the 8th June a terrible combat took place between a Russian division, commanded by General Lepiski, and the mountaineers, under the orders of Mohammed Juba. Nearly 5000 fell on the field, neither party claiming the victory. The Circassians are greatly in want of gunpowder, paying, it is said, 300 Turkish piastres the pound for it.

Rome.—A conspiracy against the Papal Government has been discovered at Rome, which was to have taken place on the 17th, the anniversary of the amnesty. Paid agents were to have created an alarm among the multitude assembled on the occasion, and to have thrown daggers at the feet of the soldiers, to induce a belief that it was intended to murder them. Fifty malefactors were to have been let loose from the prisons into the Piazza del Popolo, shortly before the fireworks, in order to occasion confusion. The popular chief Ciennacchio discovered the whole on the 15th. The people immediately demanded the suspension of the feast, and the Pope having ordered the immediate armament of the National Guard, upwards of 2000 of the most respectable citizens applied to the authorities for arms, and succeeded in maintaining public tranquillity. Cardinal Ferretti, the new Secretary of State, arrived at Rome on the 16th, and judged with his own eyes of the terror and indignation prevailing in the capital. The people received him with acclamation, and in the evening there was a general illumination. The first act of Cardinal Ferretti was to dismiss and exile Monsignor Grassellini, the Governor of Rome, allowing him only twenty-four hours to quit the city. M. Grassellini opposed no resistance, and instantly set out for Naples.

Col. Freddi escaped at the moment some national guards entered his house to arrest him. They found his servants burning papers with so much precipitation, that they set on fire the curtains of his bedchamber. Captain Muzzarelli and Bertola were apprehended, and the former would have been murdered by the populace had not Prince Alexandro Torlonia and Prince Rospiogliosi interfered. The brothers Galanti had made their escape. Various other persons had been arrested, and the disclosures of the prisoners, and the papers seized in their possession, had already thrown much light on the conspiracy. The National Guard was armed and equipped in all haste, and several princes had offered the ground floors of their palaces to establish temporary posts. The troops of the garrison, and even the *gen'darmes*, in whom the conspirators placed every confidence, fraternized with the people. Col. Bini, commanding a battalion of chasseurs, several officers of which were compromised in the plot, had visited all the posts of the National Guard, and declared, with tears in his eyes, that he was totally ignorant of the designs of those officers.

LETTER FROM BRO. EDWIN BURNHAM.

Bro. Himes:—It is well known to many of our brethren, that the cause in Portsmouth, N. H., has been, for a long time, in a scattered condition. Recently, however, a goodly number of the friends have come together, and pledged themselves to co-operate in raising the standard again. We are favored with the privilege of using the "Old South" meeting-house free. I have preached to them several times, and the congregation increases rapidly.

Now, brethren, if anything is ever done in Portsmouth, let it be done now. Will our preaching brethren interest themselves in this matter? There will be no trouble about temporal funds, to any reasonable extent.

I expect to preach to them the first Sabbath in September.

Exeter, Aug. 16th.

BUSINESS NOTES.

H. H. Johnson.—We cannot inform you whether Bro. Pike was credited, unless you write us his P.O. address.
J. Porter.—Bro. Hutton's paper is regularly mailed to Buffalo. He will find it from the 1st of this volume in that office.
H. Buckley, \$2 50, and 25 cts each for J. Brown and S. Judson—received.
O. R. Fassett, \$2.—It paid the one you refer to of end of v 15.
Wm. Cummings, \$3.—We cannot find your name in the Hamden list. The only one of your name we can find on our books is Eld. Wm. Cummings, of Delhi, N. Y. We have accordingly credited it to him, which pays to end of v 11. Neglecting to give the address to which the paper is sent, subjects us to much trouble.
I. C. Wellcome, \$1.—Sent.
G. H. S.—Was received and applied as directed.
S. A. Fletcher.—The reason you did not receive those numbers at Claremont is, because we were ordered to send them to Hellows Falls. We now send it to Chester. It is paid to end of v 13.
W. Hunt, \$1.—Pays to No. 369. We have none of that kind, and so send the other.
Jared Spaulding, \$4.—We did not fully understand what you wanted done with the money, so we send you the books and "Herald," and credit you to end of v 17.
J. S. Speight.—The Post-master of Baltimore informs us that your paper is not taken out of the office—is refused. As we have stopped it twice before within a few weeks, and then had it ordered again, we wish some explanation. Will Bro. Watkins, or some other brother, see him and the Post-master, and find out if there is not some mistake, and inform us?
P. Shaw, \$5 50 on account.—Bro. P. Livingston's address is Oberlin, Ohio.
Bro. Livingston.—They have expressed a wish to see you in Nova Scotia. They may write you.
S. I. Roney, \$4 25, on account.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]
Previous delinquencies. - - - \$488 89
The Post-master of South Livonia, Livingston County, N. Y., writes that Mr. SOLOMON TRES-COTT refuses to take the "Herald" from the office. He owes - - - 4 00
DAVID SPERRY, of Ann Arbor, Mich., stops his paper, owing - - - 5 25
Total delinquencies since June 1st, 1846. - - - 498 14

APPOINTMENTS.

Bro. J. Cummings, of Troy, Vt., will preach at Durgen School-house, Thornton, Wednesday the 25th, 2 and 7 p. m.; Sugar Hill, Thursday the 26th, 7 p. m.; Sutton, Vt., Sunday the 29th, 10 a. m.; Troy, Monday the 30th, 7 p. m.; Lowell, Tuesday the 31st, 7 p. m.; Whitefield, N. H., Sept. 4th and 5th; 10 a. m.; Pittsburgh, the 11th and 12th, 10 a. m.
I will preach in Salem, Aug. 29th, and in Northboro', Sept. 12th. - - - W. S. CAMPBELL.
I will preach, the Lord willing, in Pittsfield, N. H., Sunday, the 29th inst.; also in Allenstown, N. H., Sunday, Sept. 5th. - - - H. PLUMMER.
R. V. Lyon will preach on the Northfield Mountain, Mass., the last Sunday in August.

CONFERENCES.

The Lord willing, there will be a conference at Conway, Mass., (Crockett Hill, three miles south of the village,) at the house of the subscriber, to commence Sept. 10th, and continue over the Sabbath. All who can, will provide for themselves, ministering brethren excepted, and try to be here the day previous. Brethren coming by the railroad either way, will stop at the depot in Whitney, near Bro. Levi Morton's, about seven miles from the ground, where conveyance may be obtained.—Ministering brethren and others are cordially invited to come. - - - C. MORRIS.
P. S. Meeting in Ashfield as usual the first Sabbath in September. - - - C. M.
If the Lord will, a Second Advent conference will be held at New Durham Ridge, on Saturday and Sunday, Sept. 18th and 19th. Bro. Edwin Burnham will attend. We give all a general invitation to attend that can. - - - CHASE TAYLOR.

AID FOR BIG TENT.—Exeter Camp-meeting, surplus over expenses. - - - 10 00

THE NEW YORK

"SCIENTIFIC AMERICAN"

THIRD YEAR.—This popular Scientific and Mechanical Journal, (which has already attained the largest circulation of any weekly paper of the kind in the world,) will commence its THIRD VOLUME on Saturday, Sept. 25th.

Each number of the "Scientific American" contains from FIVE to SEVEN ORIGINAL MECHANICAL ENGRAVINGS; a catalogue of American Patents, as issued from the Patent Office each week; notices of the progress of all new Mechanical and Scientific Inventions; instructions in the various Arts and Trades, with Engravings; curious Philosophical and Chemical Experiments; the latest Rail-Road Intelligence in Europe and America; all the different Mechanical Movements published in a series, and illustrated with more than a Hundred Engravings, &c. &c.
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Big Tent and Camp-Meetings.

SEVENTH MEETING.

A Big Tent Meeting will be held at New Milford, Ct., near the line of the Housatonic Railroad, thirty-four miles from Bridgeport, and twenty miles south-west of Litchfield. The meeting will commence Sept. 1st, and continue about one week.

EIGHTH MEETING.

The Camp and Tent Meeting noticed in the last Herald to be held at Troy, N. Y., will be held, Providence permitting, at Albany, on Arbor Hill, a few rods west of the spot where the Big Tent was pitched in 1842, which will commence Tuesday, Sept. 7th. Bro. Himes is expected to be there with the Big Tent. Come, brethren and sisters, one and all; bring your tents, and join us in this feast of tabernacles. It may be the last, with us, before the Lord's tabernacle shall be with men.

In behalf of the committee of arrangements,
GEO. NEEDHAM.

N. B. We wish no beer-stands, or places of refreshment, on the ground. We can provide for ourselves.—Will the brethren in Albany see that all understand this?

NINTH MEETING.

Bro. Himes.—The Committee of arrangements for the Tent meeting in this vicinity, have decided that it shall be held at Bason Harbor, in Ferrisburgh. It is decidedly the best location to be obtained, being half a mile from the steam-boat landing, and seven miles from Vergennes. There is a temperance inn half a mile from the camp-ground, where those who wish, may be accommodated for a reasonable compensation; likewise horse keeping, conveyance to and from Vergennes, morning and afternoon, by land or water. As the place selected is one side from the brethren in this section, on account of accommodating those who should come from a distance, it is advisable that all who can, should come with tents, and be prepared to remain on the ground through the meeting. Those from abroad who may desire it, will find accommodations with the brethren on the ground. General attendance from abroad is desired.
TIME.—The meeting will commence Sept. 15th, and continue over Sunday. We shall try to get all ready by the 14th.

ALFRED SMITH,
JUSTUS SMITH,
TRUMAN GRANDY,
ALMON THOMAS,
CALVIN SMITH,
STEPHEN BRAGG,
E. W. CASE.

N. B.—Bro. R. Hutchinson will attend, and render his assistance. He will also make a report of the English Mission, up to the time he left England. J. V. H.

CAMP-MEETINGS.

A Second Advent camp-meeting is designed to be held in Dummerston, at Fauce Corner, on land of David Wilson, the ground occupied several years for the same purpose, to begin Aug. 24th, at 10 a. m. Persons coming to the meeting by railroad, will stop at Tangle Hill Depot, which is about two miles from the camp-ground. Conveyance by carriage, 12-12 cts. Those who do not find it convenient to bring tents, will be provided with accommodation on the ground at a reasonable price. Bro. J. Turner, O. R. Fassett, J. S. White, and other ministering brethren, are expected to attend. We hope our brethren and sisters scattered over this region of country will make some special effort to attend; and to be on the ground at the commencement of the meeting.
J. TURNER, in behalf of the Committee.

There will be a camp-meeting in Centre Co., Pa., on the land of Col. Craig, five miles above Millsburg, one mile to the right of the Phillipsburg pike, to commence Aug. 27th, and continue over the Sabbath. Bro. Osler, Adams, Peck, and Boyer, will be in attendance; Bro. Litch is also expected to be present. We invite all the scattered ones in the adjoining counties to come up to the feast—let there be a general gathering of the faithful. - - - J. D. BOYER.

Providence permitting, there will be a camp-meeting in Londonderry, N. H., on land owned by Mr. Daniel Waits, to commence the first Tuesday in September, and hold over the Sabbath. The land is two miles west of the old camp-meeting ground in Derry, one fourth of a mile from Bro. John Morse's house, one half of a mile north of where the old meeting-house formerly stood, one mile east of the Mannoth road, and nine miles from Manchester. We hope to see a general attendance of the faithful from Pittsfield, Meriden, Concord, Pembroke, Allenstown, Exeter, Lee, Epping, Haverhill, Lowell, Nashua, Lawrence, &c., both of ministering and lay brethren. Come with your tents, provisions, &c., if you can. Provisions made on the ground for board, horse-keeping, on reasonable terms, for those that do not supply themselves. A number of ministering brethren engaged to attend. All those that can (if 2 tents should bring them on Monday, and pitch them together. Bro. Himes and Hale are invited to attend.
In behalf of the Committee, ELIPHALET NYE.

NOTE.—We fear that neither of us will be able, but will if possible. The Lord prosper the meeting.

HOME MISSION.

C. G. Willey. - - - 5 00

It is the request of the friends in Attleborough and Wrentham, Mass., where Eld. Jonathan Wilson formerly preached, that he would make them a visit. If he can come, we will bear his expenses to and from us. - - - J. S. WHITE.

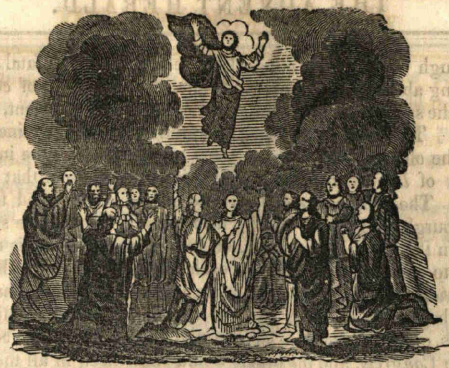
Receipts for the Week ending Aug. 19.

IF We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

Job Chadsey, v 14—75 cts. — I. Rice (3 copies), \$42—\$1 50.—Dr. A. Flint, v 14; R. Gregg, 242; C. Monroe, v 12; J. S. Brantch, 243; A. Edmond, 335; J. Chase, v 14; N. Chase, v 14; G. T. Hooper, 345; J. Joy, Jr., v 14; L. Lord, v 14; G. A. Whitmer, 346; E. Mosger, v 14; M. Plumley, v 14; M. Beach, v 14; E. Bissell, 311; J. Barnes, v 14; T. Collins, v 14—each \$1.—J. M. Courtney, 339; G. Snow, 347; S. D. Howard, v 12; S. M. Stevenson, v 13; J. Jenkins, v 15; Wm. C. Neff, v 14; M. Beckley, v 15; J. Spicer, 338; B. Harlow, v 14; D. Ireland, v 13; E. B. Lunn, v 15; I. Tuttle, v 13; R. V. Lyon, on account—each \$2.—G. C. Deyling, v 17; P. Johnson, on account—each \$3.—A. Ware (with "Children's Herald"), 340; A. Whiting, v 12 (\$1 due)—each \$4.—S. Cooper, v 13—\$5.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 4.

BOSTON, SATURDAY, AUGUST 23, 1847.

WHOLE No. 330.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 9 MILK-STREET, BOSTON,
BY J. V. HIMES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six
copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this
office, should be directed to "J. V. HIMES, Boston,
Mass." (post paid). Subscribers' names, with their
Post-office address, should be distinctly given when
money is forwarded.

"So Run, that Ye may Obtain."

I will not look behind me, no!
My face is Zionward:
The kingdom is before me, and
My Captain's voice I've heard;
Though father, mother, brother, friend,
Affection's powers do try
To win me back, I'll lend no ear:
No tear bedim my eye!

Onward my steps are taken, and
Still onward they shall press,
Though persecution meet me, or
Famine, and sore distress:
The love of God is mighty love,
And shall my soul sustain
Through tribulation, Satan's ire,
Fell want, or racking pain.

Oh, who would look behind him, who,
Upon this scene of gloom,
Of sickness, anguish, sin, and death,
From off that world to come?
Where crowns that never fade away
Shall shine with glory bright;
And life eternal glad the soul,
And beauty spread delight!

I will not look behind me, no!
On those that with the name
Of Jesus on their lips, refuse
His advent to proclaim:
Who turn away from truth, and give
To fables willing ear:
When he by truth to judge them comes,
Can such his presence bear?

The Lord commands his people all
To watch, and wait, and pray;
Expect his coming, and to STAND
PREPARED for the day!
How can they stand prepared, who think
His coming far away:
And dread to hear of his approach,
And meditate delay?

Christian! the Lord hath led the way—
Apostles, martyrs, true
To him, have trod the heavenly path
The path marked out for you!
Narrow the road, but sure the prize,
"Onward," your watchword be,
And onward, onward, onward press,
Until the victory!

H. HEYES.

Sufficiency of the Scriptures.

BY REV. E. BICKERSTETH, M. A.

In the midst of all the danger of self-deception, and of all the errors of human teaching, and all "the evil men and seducers" who "wax worse and worse, deceiving and being deceived," in the midst of these perils of the last days, there is one pure and holy light. It was the glory of the Reformation to give it to the church in the vernacular language, as an open book to be read by all. It is a clear, plain, and infallible Teacher; not darkness, but light, not mixed with error, but unmingled truth; not unintelligible doctrines, but truth to be preached to the poor, and to be understood by them; a sure, perfect guide, using "great plainness of speech," (2 Cor. 3:12) for every simple-minded Christian. God himself speaking as the wisdom of his people, says, "all the words of my mouth are in righteousness, there is nothing froward (intricate) or perverse in them.—They are all plain to him that understandeth, and right to them that find knowledge." (Prov. 8:8, 9.)

Let us consider, then, those properties which mark the sufficiency of the Scriptures.

It is the GREAT FOUNTAIN HEAD OF SAVING TRUTH. Nothing is of any value as a doctrine for our salvation, but what is taken from the inspired volume. God gives men varied gifts and capacities for drawing from this fountain; but unless it can be shown to be drawn from the fountain, it is of no worth as a divine doctrine. Scribes "well-instructed to the kingdom of heaven" will bring from this treasure "things new and old," but whether it be new, or whether it be old, it is worthless if it be not taken from this divine treasure. Here is God's own appointed and freely opened well-head of life, from which flow all the living streams that water, and refresh, and fructify the whole earth.

It is the GRAND TEST OF TRUE OR FALSE DOCTRINE OR TEACHING. Nothing can be plainer than the testimony of the church of England here; "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor proved thereby, is not to be required by any man that it should be believed as an article of faith, or be thought requisite or necessary for salvation." Though the primitive church applied the term, Rule of faith, to the early creeds, it was only because they viewed them as drawn distinctly from the Scriptures; all the articles being expressly contained in Scripture. Our church, in maintaining those creeds, takes care to make this clear, by stating that "they ought to be received: for they may be proved by most certain warrants of Holy Scripture." To make the fathers, or any human writers, instead of the word of God, the test of sound doctrine, is to lean upon an arm of flesh, instead of trusting in the Lord, and to magnify man's word above God's word. There is infinitely more danger of our being misled by mere human words, however ancient and venerable, than by God's word, which is altogether pure, and for the most part far more clear to the poor and unlearned than any human writings.

The Holy Scriptures are also the PRIVILEGE AND BIRTH-RIGHT OF EVERY CHRISTIAN. They were possessed by Timothy long before he was ordained to the Ministry, and even though he was the child of a Greek. Let the papacy put restrictions on their use; keep them from the people, to multiply difficulties in the way of their being read: but it is and shall be the glory of Protestantism to give to all the clear and full exhibition of Christ and his word. In that passage of Revelation which foretells the Reformation, Christ is represented as appearing as an angel from heaven with the open book in his hand. The Sacred Volume was then laid open before the church. The progress of the Reformation is again represented under the character of "an angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the

earth, and to every nation, and kindred, and tongue, and people." And thanks be unto our God that he is so at this time using our country. Most remarkably was England blessed among the nations with the full light of divine truth at the Reformation, and then had given to it a prominent greatness and glory on the earth, in order to convey this glorious privilege and birth-right to every part of the world. The Lord prosper all such efforts, and give us willing and glad hearts to join Bible and Missionary Societies in them with our respective flocks and parishes. It is a daring insult to God to withhold his word from any one who would gladly receive it,* whether Greek or Jew, barbarian, Scythian, bond, or free. It is an unspeakable privilege to be honored of God, both in the national power, and the disposition in some degree to "shine as lights in the world, holding forth the word of life."

The Holy Scriptures are the TRUE GUIDE OF ALL CHRISTIAN EDUCATION. Let this (2 Tim. 3:15-17,) solve all questions on this head. Timothy from a child knew the Holy Scriptures; and so Timothy, under a careful education from pious ancestors, grew up to be that devoted and faithful servant of God, who was counted as a son and a brother, and a like-minded workfellow by the Apostle Paul himself. It is the glory of education in England that the Bible is the governing book. It is the glory of our Universities that they are fountains for diffusing the Scriptures. We dare not join in any modern systems of education like those pursued in our sister country of Ireland, which would mutilate or withhold the Sacred Volume: or alter so as to deteriorate that noble translation which our church has given to our country in the authorized version.

But it is not merely in these views that we see the real sufficiency of the Holy Scripture, one more important truth must be added.

The Bible is the INEXHAUSTIBLE TREASURY OF THE FAITHFUL MINISTER. Here is his peculiar and increasing study from which he is continually receiving fresh riches of light and knowledge. The Apostle speaks very plainly, in the words following my text, of the divine and unequalled fulness and glory of this treasury: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." With a solemn allusion to the return of our Lord, and the future judgment then to take place, he powerfully then exhorts Timothy to "preach the word." It contains every thing to perfect the man of God. The more we search the Holy Book, the more we find the mine of divine truth exhaustless: the

richest ore is that which is discovered and attained after the most lengthened, prayerful, and patient research: pondering over, and considering with closest thought, each part of the expressions of the Divine Spirit. Let us compare one part with another, not only in its immediate connexion, but in the general scope of each book and of the whole Sacred Volume, (1 Cor. 2:13); we shall find it one great whole, "given by inspiration of God;" and each word in the original is the word of the Holy Ghost; not the mind of individual writers, and thence of private interpretation; but having only one author, the Eternal Spirit, and one mind—the mind of the Infinite One that inhabits eternity, running through the whole (2 Pet. 1:20, 21.)

Yes, here we have found, and I feel assured I speak the mind of all faithful Christian ministers, here we have found the great help in all our conferences with each other to edify one another in love; here is our grand store of medicine for all the spiritual diseases of our people; here is the sure light amidst the increasing darkness of the world that lies in wickedness. Here is our shield and safeguard against all errors on the right hand and on the left: the Bible read with much prayer, digested in patient meditation, made our own by being received in true faith into the heart, forming daily the guide and rule of our thoughts, words and works, and brought into every part of our ministry, through the constant indwelling of its great Author, the Holy Spirit, residing in us as his own temple. Here is the real sufficiency; here is the spring head, the library, the power of usefulness, and the daily delightful meditation of the Christian Minister, enabling him to glorify the God of his salvation, and to be "wise to win souls" to Christ.

But we all acknowledge this! Why then press it? From the peculiar temptations of this day in the vast multiplication of books, from the thrilling interest of the times through which we are passing; from the great progress of science, from the wide-spread means of rapid intercourse; it is more than ever difficult to give in these days close and constant attention to the Scriptures. It is needful that we should discern the signs of the times; it is needful that ministers should know themselves the dangers to which their flocks and churches are exposed; and in acquiring important knowledge for the ministry, the danger multiplies of not giving chief attention to that Divine gift, which requires indeed faith, and prayer, and the aid of the Holy Spirit, but with these is as a heavenly light, spread over all knowledge and all Providence, all politics and all commerce, all arts and all science, shows all in their due subordination to the Kingdom of Christ, and all to be re-deemed from evil to his glory and the good of man. It enables us to give our fellow men divine instruction, amidst the distractions of worldly occupation, and the snares of commercial prosperity or

* The Pope, filling up his iniquity, on the 8th of May, 1844, issued an Encyclical Letter against the free circulation of the Holy Scriptures, reciting all the acts of his predecessors.

adversity, and the triumphs of earthly science, to guide them safe to their heavenly and eternal home. Let us not then be in any way seduced from a daily, prominent, considerate, and full study of the word of God, as indeed ministers in the church of England are taught by the appointment of the Church Lessons in the Calendar; thus, among its other excellences, our church leads its ministers and members to a daily full study of the word of God. "Let the Word of Christ dwell in you richly in all wisdom." No acquisition of general or theological knowledge, can compensate for the serious loss sustained in our own souls and in our ministry by a neglected Bible, or by a careless reading of it without faith, meditation, and prayer.

The Holy Alliance.

J. Spear.—All the information we can give you respecting the Holy Alliance is the following:—

Suffering turns the eyes of nations, as well as of individuals, to Him who consoles when all other hope is gone. This was the case with the Germans in the time of Napoleon, when, for a long series of years, they endured all the horrors of invasion and war. They took refuge in religion, more particularly as their sufferings were considered the direct consequences of the French Revolution, which they looked upon as a work of impiety. The emperor Alexander, as is well known, had also, at least as early as the war with Napoleon, acquired a religious turn of mind, which seemed to increase during the campaign in Germany and France. All the allies, in short, as well as their people, participated more or less in this deep religious feeling, whilst Napoleon was held up as the representation or incarnation of evil. After the fall of Napoleon, this religious feeling still remained strong in the minds of the people of Europe, and blended with their notions of politics and government, which, in the case of the great mass, were, of course, crude and superficial. They were induced to believe, that religion might be made the basis of international politics. Availing themselves of this feeling, the sovereigns were enabled to form the league denominated the *Holy Alliance*, which was proposed by the Emperor Alexander of Russia. Participating in the spirit above-mentioned, and desirous to become the pacificator of Europe (an idea which appears to have flattered Napoleon's ambition in the first years of his government), and perhaps instigated by madame Krudener (q. v.), he proposed this union, Sept. 26, 1815, after the defeat of Napoleon at Waterloo had cleared the way for the execution of his desire of establishing a settled peace in Europe. Alexander, Francis of Austria, and Frederic William of Prussia, signed with their own hands, and without the countersign of a minister, the act establishing this alliance, which is said to have been sent to the two latter in the hand-writing of the first. Alexander published the act in 1816, and at a later period the two other monarchs followed this example. It consisted in a declaration, that, in accordance with the precepts of the gospel of Jesus Christ, the principles of justice, charity, and peace should be the basis of their internal administration, and of their international relations, and that the happiness and religious welfare of their subjects should be their great object. It was also stipulated, that the three sovereigns should invite others to become members of the Holy Alliance. As early as in 1818, a congress was held at Aix-la-Chapelle, in which the Holy Alliance came out more distinctly with its intentions. A *Declaration des Monarques* (Nov. 14, 1818), signed by eight ministers, was issued by five powers (the kings of England and France having acceded to this alliance as

individuals, though not in their official capacity, not being able to blend the two characters with the same ease as the three other monarchs). The declaration stated that peace was the object of the alliance, and the system of *legitimate stability* was announced. The *Conservateur Impérial*, at Petersburg (March 14, 1817), had already given the views of the monarchs in regard to what they thought to be *justice and charity*. From this congress dates the beginning of those congressional politics, of which we have spoken in the article *Congress*, and the great conspiracy of kings to subdue the liberal spirit then breaking out all over the continent of Europe. All the European sovereigns finally became members of the Holy Alliance, except the Pope, who, of course, could not be a member of a religious league, without being at its head. The German princes, soon after the congress of Aix-la-Chapelle (q. v.), began their persecutions of the liberals, and, in November, 1819, a German congress was held at Vienna, at which Metternich presided, and which lasted till May, 1820. In the autumn of the same year, the Holy Alliance, at least several of the powers as members thereof, held a congress at Troppau (q. v.) on account of the disturbances in Spain, and when the revolution in Naples broke out, the congress was transferred to Laybach, in Carniola, where the right of armed intervention (i. e., a forcible interference in the internal affairs of any nation, whose condition is not agreeable to the views and Christian intentions of the crowned friends), already agreed upon at Troppau, was diplomatically admitted into the international law of the powers of the European continent. After the Austrians had, as the phrase was, restored quiet in Italy, Austria, Russia, and Prussia issued a proclamation, that the justice and disinterestedness which had hitherto guided the councils of the sovereigns, would always be the rule of their politics. In 1822, the chief powers and their adherents held a new congress at Verona, on account of the insurrections in Spain and Portugal, and the political state of Italy and Greece. The war of France, or rather of the Bourbons, against Spain, in 1823, was a consequence of this congress. As the views of the Holy Alliance became more decidedly manifested, England drew off from it, and, after Canning's appointment as Secretary of foreign affairs, she refused to interfere with the internal affairs of Spain, through the duke of Wellington, the English minister at Verona. The manner in which the principles of the alliance were viewed by the United States, appears from the Message of President Monroe (1825), in which he declared, that any attempt, on the part of the European powers, to extend the system of national interference to any portion of this hemisphere, would be considered as dangerous to the peace and safety of the United States; and that any interposition, by any European power, for the purpose of controlling, in any manner, the governments of America which had established their independence, would be considered as the manifestation of an unfriendly disposition towards the United States. The constant violation of the promises to provide for civil liberty in Germany and Italy; the suspension of the constitution of Poland; the benumbing oppression extended all over the European continent; the arrogant proscription of all forms of government not agreeing with its views; the assertion of divine right and legitimacy, in direct opposition to the spirit of the age; many persecutions and sufferings to which virtuous citizens have been subjected,—is the sum of what has been done by this league. It is highly probable, too, that the late French government had received promises of support from the al-

lies before issuing its fatal ordinances. In future, the allies will, of course, have not a friend, but an opponent, in the French government. The readiness of the members to acknowledge the independence of Belgium, is a proof that the Holy Alliance has been compelled to abandon its principles of "legitimate stability;" and, in fact, the people at this moment oblige each monarch to direct his attention so much to his own affairs, that it can hardly be considered as still existing. But certainly, should the people be overcome, it would show itself in all the fierceness of tyranny. Sir James Mackintosh says of the doctrine of legitimacy, in the sense in which it is used by the Holy Alliance, "sophistry lent her colors to the most extravagant pretensions of tyranny," and, in case of the success of these pretensions (which may God avert), tyranny would lend the most formidable weapons in its arsenal to sophistry. We may observe, in conclusion, that, in proportion as the monarchs have united to keep down the people, liberty has become the common cause of all nations.

Encyclopædia Americana.

Shocking Case of Torture.

The following sketch of a case of torture, which may appear as incredible as it is horrible, is true in all its particulars:—

A short time since, a lady who moves in the highest circles of society in this city, thought she had reason to believe that a colored girl, employed in her family as a domestic, had pilfered various small articles about the house. One morning, the lady drew from the Philadelphia Bank the sum of twenty-two dollars, in four five dollar notes, and the rest in silver. She carefully wrapped the money in the corner of her handkerchief, and for safety, pinned it inside the bosom of her dress, and returned to her domicile. Having ascended to her chamber, she divested herself of her walking-dress, which she carefully placed in the wardrobe, put on her dishabille, and proceeded to look after her household.

Several hours elapsed, when all at once she bethought herself of her twenty-two dollars, which she had laid upon her bureau top, and in breathless haste ascended to the chamber to get it, but it was not to be found.

"That black jade has stolen the money," ejaculated the suspicious woman.

She then hastened to the landing of the stairs, and called out at the top of her voice—

"Hetty! Hetty! come here, you black huzzy!"

"What did you do with the money, you black imp of the devil?"

In the twinkling of an eye, the half-frightened daughter of Ethiopia was on the stairs.

"I didn't take no money," replied the little girl, trembling from head to foot.

"Will you tell me a lie, you huzzy? I'll learn you! Walk into the nursery there."

The little girl obeyed the will of her mistress, and presently both were in the nursery. The girl was stripped of her clothing from head to foot, and the mistress, with all the fury of a maniac, scarified her back with the thin end of a cow-skin.

Tortured to madness, the girl made several desperate, though vain attempts to jump from the window, to escape the lash of her cruel tormentor. Finally, she said she stole the money, and being afraid that she would be found out, threw the silver down a well, and put the notes in a rat hole in the vault. The rat hole was searched, but the notes could not be found.

The husband now arrived home, and after patiently hearing the statement of affairs, spoke at first kindly to the girl,

and she told him a different story. He became vexed, and applied the lash to her quivering back. The blood ran freely, and the sufferer implored for mercy. She was afraid to deny the theft, but her obduracy in telling so many lies to hide it was a matter of great surprise.

Night at last came, and a young man, a relative of the family, returned to supper. He was made acquainted with the facts, and he thought of a plan which could bring the delinquent to a proper sense of her duty. After the family had taken their evening repast, he ascended to the room where the half naked, bleeding girl was imprisoned, and asked her what she had done with the stolen money.

"Why," said the crying child, "I threw part down the well, and gave the notes to a poor woman, who lives over the way, in — street."

A messenger was despatched, but that woman had been very sick for three weeks, and she, as well as her attendant, denied all knowledge of receiving the money. The young man took a bed cord, and making a slip knot on one end, put the noose around the girl's neck, and said:—

"Come along, you black devil, you— you shall be hung."

She followed after him like a sheep going to slaughter, and whilst he was fastening the rope to the hand rail of the stairs, preparatory to pitching her over, she said—

"I have one request to make."

"What is that?" asked the pretending hangman.

"Why, that you will let me say my prayers before I die."

This unaffected response operated very feelingly upon the nerves of the young man, and he relinquished the undertaking.

Some time after, on the same evening, it was thought expedient to send for an Alderman. The worthy functionary came and heard the complaint, but there being no positive evidence that the girl was really guilty, refused to send her to prison.

The next morning, the lady of the house resolved to proceed to the Mayor to ask his advice on the subject, and in taking her walking-dress from the wardrobe, she discovered her handkerchief, with the money in one corner, dangling from the part where she had pinned it the day before. Her visit to the Mayor was of course suspended.

Thus it will be seen, that a poor little colored girl, honest as the sun which darkened her skin, was almost tortured to death—prompted to admit herself to be the thief—induced to tell many lies respecting the disposition of the money, and all, too, by a woman whose elevated position in society, and whose general character for piety, should at least have induced her to adopt less objectionable measures for the sake of honesty and truth.

Philadelphia Sun.

Rome.

The most striking object which tells the story of Rome's past greatness, is the vast building, in which the ancient Romans assembled to witness games, fights with wild beasts, and other shows. The walls of this amphitheatre (properly called Colosseum, from its *colossal* size,) are unquestionably the most august ruins in the world.

Its outer wall is a vast *ellipse*, differing from a circle as an egg differs from a ball. It is 620 feet, the longest way across, and more than 500 feet, by the shortest way, so that it occupies more than *five acres* of ground,—more than twice as much as the Temple of Diana covered. But how can you form an idea of such a gigantic building? I will try to help you. Enter one end of Faneuil Hall Market, in Boston, and let your eye pass slowly to the oppo-

site end. See how the pillars look smaller and smaller, as they are farther from you, till you observe the door at the farther extremity, and it seems little larger than your hand. When you think that this is all one building, its length amazes you; but the walls of the Coliseum would surround it, with thirty-five feet of its long diameter to spare!

A meeting-house, in this country, is called large, if it is sixty feet wide, and ninety feet long. Such a building, if it has a gallery, will afford seats for a thousand persons. If you stood in the pulpit and faced them, you would call them an immense assembly. Yet *eighty-seven* of these great assemblies could all be seated in the Coliseum, and leave standing-room for 20,000 persons more! In the centre of the building, was a vast floor, near the level of the ground, about 300 feet long, and not much less than 200 feet wide.—None of the spectators, though they might number 117,000 persons, could set foot on this arena, for it was surrounded by an iron railing, resting on a wall, twelve or fifteen feet high, rising from the arena to the level of the first seats. The other seats rose higher and higher in circles, (or rather, *ovals*.) around the first, nearly to the top of the outer wall, which was 179 feet high. A portion of the arena can yet be seen: but the stone seats on which the people sat, have been torn away, within the last 500 years, to furnish building materials for the houses of modern Rome.

But we must try once more to conceive of this vast theatre as a whole. The building which covers most ground of any in New England, is the freight depot, or place of deposit for boxes, bales, and barrels, at the termination of the Worcester Railroad in Boston. It is 400 feet long, and 120 broad, covering a little more than an acre. The arena of the Coliseum included six-sevenths of a space as large:—that is, if you cut off one-seventh of this great modern building, the remainder will be just as large as the central exhibition floor, in that ancient structure.

Go into an open plain, where the hills rise on all sides of you, till they seem to meet the sky, and you are in a natural amphitheatre, such as the Coliseum was made to resemble. Gaze at the objects around you, and measure the distances as well as you can, till you get an idea of a space equal to that which it covered.

This building was erected by Vespasian and Titus, whose armies destroyed Jerusalem, within forty years from the crucifixion of Christ. It was used for the exhibition, on the grandest possible scale, of the bloody sports which delighted the ancient Romans. Here hundreds, and even thousands, of gladiators and wild beasts, have perished at once.

"Butchered to make a Roman holiday."

When Rome fell under the power of the barbarians, its great public works began to feel their ravages. Between 1100 and 1200 years after Christ, it was used as a fortress; and for many years afterwards, it was resorted to, as if it were a common quarry, from which to obtain

stones for building. At length Pope Benedict XIV., who lived about one hundred years ago, consecrated the spot which had been stained with the blood of so many Christian martyrs, and the walls have been preserved nearly entire. But the inside presents a most complete scene of desolation. A visitor of Rome says:—

"By means of broken staircases, we may climb up a considerable height, and almost be lost in the labyrinth of ruins. It is from such a view of these remains, that the best idea of their vastness is formed; and if viewed by moonlight, when the shattered fragments of stone, and the shrubs which grow upon them, are seen at a distance, in alternations of light and shade, the mind receives mingled impressions of gratification and melancholy, which, perhaps, no other prospect in the world could produce."

Another writer, quoted by McCulloch, says:—

"The pile speaks powerfully to the imagination, through the bloody rites once celebrated in it. It was the scene of those savage fights of gladiators, those combats of wild beasts, which were unknown among other ancient nations, and have fixed a brand of infamy on the Roman name. The interior has been carefully cleared out, and the boundaries of the arena, which was so often soaked with blood, are distinctly seen. When we stood among the broken arches of this vast edifice, now the abode of bats and owls, silent as the grave, and with not a single building near it, our thoughts are irresistibly carried back to the thousands, of all ranks and both sexes, who once filled its ample benches, to the roars and yells of the wild animals lacerating each other, the shrieks of the slaughtered human beings, and the shouts of the bloodthirsty multitude, now applauding the blow which took away a fellow-creature's life, and now calling for fresh victims. These cruel exhibitions were characteristic of Rome, both republican and imperial,—and you may trace the dominion of the Romans over the ancient world, by the amphitheatres built for the gratification of their ferocity."

In reading this extract, we are ready to exclaim, How true is the word of God! How exact are his descriptions! More than five hundred years before Vespasian lived, a vision was presented to Daniel, in which the strong lion, the greedy bear, and the swift leopard, justly represented the empires of the powerful Chaldeans, the devouring Medes and Persians, and the Macedonians, whose rapid movements, under impetuous Alexander, so quickly subdued the nations. But God has made no beast sufficiently savage and fierce to represent the people, who made the infliction of pain their amusement, shrieks and groans their music, and bloody murder the sportive pastime to gratify their sons and daughters. For this nation, the symbol was an imaginary beast, dreadful and terrible, and strong exceedingly, having teeth of iron, and nails of brass, which devoured, brake in pieces, and stamped the residue with its feet.

This fourth beast, though its many horns represent a division of power, is to continue, in some form, till "the judgment is set."

It is more than 2000 years since it began to tread the nations under. It has passed through all the changes foretold of it, and soon it must be given to the burning flame. Reader, would you then have

a portion with the fierce, or with the meek? If you would inherit the glorified earth with the meek, you must cultivate meekness of temper now.

Children's Herald.

The Great Supper.

When Jesus was upon earth, he mingled familiarly with the people, not to imitate their spirit, and copy their manners, but to find occasions for teaching them.

If you will turn to the 14th chapter of Luke, and study it with humility and earnestness, you will find it full of instruction.

At the seventh verse, you see how he taught humility; at the 19th, he tells who should be invited to a feast. They should be those that are most likely to be neglected,—poor, lame, blind cripples,—those that cannot recompense their entertainers, who must look for their recompense at the resurrection of the just.

When one who reclined at table with him, heard of the resurrection, his thoughts were so filled with its glories, that he exclaimed, "Blessed is he that shall eat bread in the kingdom of God." Then Christ spake a parable to show them that if they would have that blessedness, they must not slight the invitations they were receiving.

Some things in this parable may seem strange to us, but they were all plain to those whom Christ addressed. Customs in the East have remained almost unchanged, ever since our great Teacher referred to them to illustrate divine truth. We may therefore gain an understanding of his words by getting a knowledge of Eastern manners.

It is not common with us, to send two invitations for one person to one feast, but this is the fashion in eastern countries.

When a man of respectable rank proposes to celebrate a feast, he forthwith sends his invitations to the friends whom he wishes to see in the company. His messenger goes, superbly decked, according to the rank of his employer. When he has gone to all the houses, and received assurance from the invited guests that they will come, preparation is made for the number of persons who are expected. Then a messenger is again dispatched to say that the time has come, and all things are ready. It is of this second invitation that Christ speaks in the parable.

When Sir John Malcolm was invited to dine with the eldest son of the Shah, or monarch of Persia, the invitation was given two days before; and one of the prince's attendants was dispatched at the hour appointed for the banquet, to tell him that all things were ready. Morier also informs us, that when he was engaged to dine with a Persian khan, he did not go till his entertainer sent word that supper waited.

This illustrates the language which Jesus uses. The supper was to be a great one. Many guests were invited. And we must remember, that, according to the custom, *they had all promised to attend*. A feast was provided for each of them. Then, at supper time, a servant was sent to say that his master had made full pre-

paration, and they were expected to come immediately, and fulfil their engagement. We now see how shamefully they insulted the generous provider of the feast, by their excuses. While the supper waited, which had been prepared on purpose for them, they must go and examine the ground, or try the oxen they had purchased.

Our Lord here teaches that those who have pledged themselves to him, must be true to their engagement, or they never can eat bread in the kingdom of God.—Farms and oxen had better be lost for ever, rather than his love should be slighted.

Children's Herald.

REPENTANCE.

Here, some may ask, What is it to repent? This is a great question. I will try to answer it.

Consider that God requires perfect purity in all your feelings, truth in all your words, kindness in all your ways towards others, and obedience to him in all things. Let your heart feel all this. It is not enough, to repent it in words, when you recite the commandments, or the sermon Christ spoke on the mount. You must feel the *power* of those words. When you do understand and feel what God requires, your conscience will tell you that you have often done what God has forbidden, and that you have not exercised the love which he commands. Listen to the voice of conscience. Do not try to silence its voice as many often do. Do not try to justify yourself, when you feel that you have done wrong, but be ready to acknowledge your sin to yourself, and confess it to God, and ask his forgiveness. If you have done wrong to others, be ready to own it. All this you will do, if you have true repentance.

When you truly repent, you will heartily forsake your sins, and earnestly strive against them:—

Repentance is to leave

The sins we loved before,
And show that we in earnest grieve,
By doing so no more.

'Tis not enough to say,
We're sorry, and repent,
While going on, from day to day,
The way we always went. Ib.

A CHRISTIAN MARTYR.

The heroic Perpetua, who died at Carthage, a little more than two hundred years after the birth of Christ, affords us a bright example of Christian faith.—Christianity had been introduced into that African city, and the learned Tertullian converted. In the year 203, the Roman Emperor, Severus, passed a law prohibiting any subject of the empire from leaving his religion to become a Jew or Christian. Perpetua was a lady of rank in Carthage. She was married, and had one son. When publicly accused, she was only twenty-two years of age. Her father was a pagan, and she was his favorite child. He entreated her to turn from the Christian faith. But she was unwavering. To him her constancy appeared but absurd obstinacy. Every entreaty, every threat, was employed. She encountered the terrors of a crowded court, in which she was sure to be condemned. She was scourged, and imprisoned. She was appealed to, in behalf of her father,

and her infant child; but it was all in vain. "God's will must be done," she said; and she remained immovable. Her firmness did not forsake her, in the face of death. In a crowded amphitheatre she and another African lady, named Felicitas, were thrown to a mad bull. By his attack, she was stunned; and the final stroke was left to an unskilful gladiator, whose trembling hand shrunk from the bloody task. But she, with a martyr's fortitude, sustained his arm, while it pierced her throat.

Such was the power of faith in Christ. None will share her glorious crown, who do not share, in some degree, her constancy and love.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, AUGUST 28, 1847.

The Sonship.

"I am sorry to see the belief that Christ is really the Son of God spoken of in the manner it is by the 'Advent Herald,' viz., some weeks ago by J. V. H., and in the editorial, vol. 13, p. 190 [probably meaning p. 188, 189], disavowing a belief in the Sonship of Jesus Christ in such a way as to carry the idea that it is a reproach to believe that Christ is not God the Father. They have a right to their belief; but if ye are reproached for Christ's sake, happy are ye."

The above we find in a letter in the "Harringer" of the 10th inst., headed, "Frank Expression of Sentiment." It insinuates that we deny the Sonship of Christ, and that we reproach those who believe it for their belief: both of which are incorrect.

We never had a thought of denying the Sonship of Christ, any more than we have of denying his Godhead, nor of reproaching any for their belief on this point. We claim to be honest in our faith, and feel bound to regard others so—and no man is to be reproached for an honest opinion.

While we believe in "God the Father Almighty, Maker of heaven and earth;" we also believe in "Jesus Christ his only begotten Son, our Lord: which was conceived of the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate," &c. The one referred to, formerly supposed that Christ was inferior to God, but is now constrained to believe that it is no robbery to consider him equal with God, and that in him dwelleth all the fullness of the Godhead bodily. For this honest sentiment, we have been subjected to much reproach and persecution: our good name has been assailed, and our motives vilified.—We have been stigmatized as man pleasers, as courting the favor of those thus believing, and have had other base and unworthy motives attributed to us for these and other opinions.—For such insinuations, and for the authors of them, we have thus far had too much sorrow to reply. We have known the integrity of our own purposes, and trusted that the righteous judgment of Him who judgeth all hearts would see us, not as such men see us, and justify our motives in that day when all hearts shall be laid open. Our sacrifices for what we have conceived to be truth, have been too many and too great, too oft repeated and too promptly made, for men lightly to question the honesty of our motives. We have no fears that honest brethren will thus judge us,—those who find honest motives swelling their own bosoms. If we have not enough demonstrated our love for truth, because it is truth, where, we ask, is he who has done it more? Had we wished to court favor, we could have made our views on these points prominent.—But all honest witnesses will bear testimony, that we have never broached this, or any controverted point, only when our views have been misrepresented, or we have been driven into it. While others have been running off into the discussion of questions foreign to the Advent, some on this side, and others on that

side, our readers and our hearers will bear us testimony, that, as much as in us lay, we have stood aloof from such questions, and only defined and proved our positions when farther silence was absolutely unavoidable. We have not refused to discuss questions because we were ashamed of, or unable to defend them; for we hold no opinions that we are not on all proper occasions willing to express, and able to defend. We skulk from no labor or responsibility in any contest that shall advance the cause. But without some evidence that the doctrine of Christ's near coming will be advanced, we should prefer never to be called to discuss any of the subordinate questions.—We are satisfied that it is sectarianism only that brings them up, and sectarianism we wish to avoid. Yet aside from perilling the doctrine of the Advent, we know of no opinion that we entertain, in favor of which we should be unwilling to break a lance with a fair opponent.

So much for our motives, and our desire to avoid sectarian controversies. Now a word on reproaching others. In neither of the articles referred to is there any reproach, or any denial of the Sonship of Christ. The only thing that can be objected to in the first, is the declaration of our own belief in the words of Christ, when he says, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." The last article referred to, is on Theodore Parker, who denies that Christ is any more the Son of God than all men are, who says, "There are a great many good things in the Bible," who regards the Son of God as a disappointed enthusiast—as the Theodore Parker of the age in which he lived,—and the only thing that can be objected to in that article, are the quotations from the Bible. If the time has come when we cannot quote from the Bible, and say we believe it, without others being considered as reproached, we are sorry. The Bible we believe, whoever may consider themselves reproached by our believing it. The right to quote from the Bible, and express our belief in it we shall ever claim, though opposers, thick as the tiles on the house tops impede our progress. And if we are to be held up in a false light, we wish thus to understand it.—And if we are to be regarded as "apostates," and the prejudices of those who do not see just as we do on all points, excited against us, by those whose sectarian views differ from ours, we wish to be aware of it in season, that we may prepare for the issue.

It is said, we deny the Sonship of Christ. We do not deny the Sonship. When we confess Jesus to be the Christ, we also confess him to be the *Son of God*; because these two were ever inseparable, and even by the Jews themselves accounted *equivalent*. Thus Nathaniel, that true Israelite, maketh his confession of the Messiah: "Rabbi, thou art the Son of God, the King of Israel." Thus Martha makes expression of her faith: "I believe that thou art the Christ, the Son of God, which should come into the world." Thus the High priest maketh his inquisition: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." This was the famous confession of Peter: "We believe and are sure that thou art the Christ, the Son of the living God." And the Gospel of John was written, that "we might believe that Jesus is the Christ, the Son of God." It is certain that all the Jews, as they looked for a Messiah to come, so they believed that Messiah to be the Son of God*—although

* The ancient Jewish writers constantly attributed the name of Jehovah to their expected Messiah. As in the *Sepher Ikkarim*, 50:2 & 3. "The Scripture calleth the name of our Messias, 'Jehovah, our righteousness.'" And in *Misdrasch Tullin* on Psa. 21, "God calleth the Messiah by his own name, and his own name is Jehovah; as it is said, (Exod 13:2) 'The Lord is a man of war, Jehovah is his name.'" And it is written of the Messiah, (Jer. 23:6) "And this is the name which they

they now deny it—and to Him they appropriated the second Psalm. The primitive Christians always applied to Christ this title, with others; and we can conceive of no Christian who can deny that he is the Son of God.

Christ is not only the Son of God, but he is the only begotten of the Father, the only Son of God. He is the Son of God in such a sense, that when others are also sons of God, he alone should so be his Son as no other is, or can be; and therefore is entitled to the name of the only begotten. His existence was not consequent on His birth of the virgin Mary: before she existed, He was; for the One who was to come out of Ephratah, was to be He, "whose goings forth were from old, from everlasting." The Son of man who ascended to heaven, was One who had previously come down from heaven. He said of himself, "I came down from heaven"—sent from thence by the Father. And he also says, "I came out from the Father," just as he was again to "go to the Father." John was older than the birth of Christ: yet John testifies, that "he was before me." As Christ was before John, so he was before Abraham. He was also before the flood; for he went and preached to the spirits which were disobedient "while the ark was a preparing." He was also before the world was; for Paul testifies, that the Son, "by whom in these last days God spake unto us, is he by whom also he made the worlds." So that, as "through faith we understand that the worlds were framed by the word of God," so must we also believe, that they were made by the Son of God. For to none of the angels, or any created intelligence, has God said at any time, "Thou art my Son," &c., "but unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom . . . and Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." It cannot be denied that the Being to whom such language is addressed, is the Creator of the world. Consequently, his existence is anterior to the creation. The apostle further testifies, that "by him" were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist." Or, as John has it, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God," or, as the Revelator has it, whose name is the "Word of God." "All things were made by him, and without him was not anything made that was made." Now, as the Maker of all things must exist before the things which he made; and as nothing was made but what was made by Christ, it follows that Christ must have existed before the existence of any created thing. And as he must have existed before any created thing, and is himself the creator of all created things, therefore, he could not himself be a created being, but must have been from the beginning with God. While, therefore, we believe in his Sonship, we also believe in his Divinity.

We can therefore go to him as to a Divine Savior. Believing in his Omnipresence, we can pray to him, trusting that he heareth us. Believing in his Omnipotence, we can pray to him, trusting that he is able to help us. "Who being in the form of God, thought it not robbery to be equal with God." But "to whom will ye liken me, or make me equal, saith the Holy One?" Truly did the apostle say,—"Without controversy great is the mystery of godliness: God was manifested in the flesh, shall call him, Jehovah, our righteousness." Thus Echa Rabati, Lam. 1:6; "What is the name of the Messiah? R. Abba said, Jehovah is his name, as it is said" (Jer. 23:6).

justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." How needful was it that Paul should thus warn the elders of the church of Ephesus—"Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Well did John say,—"We know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." Or as when Paul doth magnify the Jews, he saith, "Out of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." To him the Father hath committed all judgment, that all men should honor the Son even as they honor the Father"—as one of "three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Again the Scripture saith, "Let all the angels of God worship him,"—"the Lord of the whole earth." May the Lord hasten that day when "the Lord my God shall come, and all the saints with him," and then with Thomas, may we be permitted to exclaim, "My Lord and my God."

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." "Blessed are they that put their trust in him." "Cursed is the man that trusteth in man, and that maketh flesh his arm!" "Thy throne, O Jehovah, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness," &c. :—"therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

In the foregoing, we have endeavored to glorify God, and to honor the Son, even as we honor the Father, as God has commanded us. If we are to be reproached for this effort for Christ's sake, then happy will be our portion. Of one thing we are certain,—that the language of this will offend no one whom the language of the Bible does not offend; for we have taken the words of the Bible to express our faith—not taking one Scripture to contradict another Scripture, but believing the words of the whole, according to their signification at the time the Scriptures were written—as they were believed by those who sat under the teachings of the apostles, and by the church in its best and purest ages—who in obedience to Christ's command, went forth to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Great Tent Meetings—Opposition—Success.

The plan of holding Advent meetings in the great Tent, during the present season, was some time under consideration as a questionable experiment; but as providence opened the way to obtain the Tent, that first step was taken; and the trial since made has satisfied us, beyond our expectations, that it was the will of God we should go forward. Although these meetings lay us under great responsibility, and are attended with much labor, and sometimes with peril to those who sustain them, thus far, whether we have been permitted to enjoy them in peace, or have been disturbed by the vile and misinformed, but one result has followed, and that is, a decided improvement and advancement of the cause in the regions where they have been held.

The meeting at Camden, N. J., scarcely called forth a word that was designed to annoy us; and it closed with a decided expression of interest and approbation from the better portion of the community in that city. The next meeting, at Fitchburg, Mass., was very differ-

ent, in the feeling manifested by a part of the community. Though from the different circumstances of the case, it was not very different from what there was reason to expect. 1. In the large accession made to the population of that pleasant town, by the attraction of business created by their prosperous rail-road, the inland terminus of which has been there located, there is a considerable number of the most ill-bred, profane, and violent persons that could be found in the State. 2. The northern section of the County of Worcester has been for years the hot-bed of the rankest fanaticism. A considerable portion of the religious community, who are not the dead votaries of a mere form, are tainted by it. The popular spiritualism of the age has gone to seed among them. It has affected some of those who professed the Advent faith; and these, having given up all rational or decent regard for the word of God, fell into such improprieties as must be fatal to any cause. And although the Advent cause has nearly purified itself from this corruption, it was a sufficient pretext with the mob to consider it the cause of improprieties it has ever frowned upon as a nuisance. 3. There was another class, more respected, but not less guilty, whose want of information or bigotry (among them a Methodist minister was named to us) prepared them to stoop to the shameful work of encouraging the elements of disorder, in trampling under foot the rights of their fellow citizens, and breaking the peace of society. Our object being simply to worship God in peace, and not to contend with a mob, they only had to prepare themselves with rum, clubs, stones, and knives, and take possession of the premises. We were entirely at their mercy. Through the good providence of God, no injury was done to our persons; but if old Sodom, on the eve of its destruction, exhibited a more corrupt and blasphemous rabble than that which gathered in our tent on Sunday morning, and around it at night, that city must have been more corrupt than we ever before supposed. Excepting the painful shock occasioned by the presence of such a mass of filth, no other injury was sustained than the cutting of some of our guy-ropes, and the abstraction of an overcoat belonging to Bro. J. Lenfest.

As it was not thought to be prudent to continue the meeting at Fitchburg after the Sabbath, on Monday, at the invitation of several brethren, the Tent was removed to Ashburnham, about eight miles, and pitched in the field adjoining the house of Bro. Burgess. So short a distance from Fitchburg, we did not suppose would place us beyond the reach of the mob. Thursday night showed the supposition to be well-founded. Soon after the congregation retired from the ground, which was while the village bells were ringing for nine, several carriages drove up and stopped in front of Bro. Burgess' house. Immediately two young men entered the camp-ground, who were greeted by shaking hands; and after informing them, in few words, that our regulations did not admit that strangers should remain on the ground after the close of the services for the day, they very civilly retired; but at the same time two others, of a more rude and daring stamp, came in, entered the Tent without ceremony, surveyed it to their satisfaction, and went out to their gang in the street. Several others attempted to enter the ground, but as they were not allowed to do so, jugs, dice, &c., were taken out in the bright moon-light, and made use of in the beaten highway, with all the yells, and oaths, and blasphemies of devils incarnate. This was continued till after ten, when most of the rabble departed for a tavern, about a mile distant, where they remained till after twelve—a straggling individual or two of their company being seen occasionally near the camp-ground. Du-

ring this time, some half a dozen or more of the neighbors, who were determined the peace should not be broken by a lawless mob, though not Advent believers, had left their beds to come to our assistance. And knowing the mob to be at the tavern, they remained with us to see if any farther mischief was intended. About one o'clock a part of the gang, some in a carriage, some on foot, passed Bro. B.'s house, and stopped, when these neighbors went out to them: and while conversing with them, the remainder of the gang drove up. They enquired what the matter was, and when asked what their business was there at that time of night, they jumped from their carriages, raving, and cursing, and threatening to give all who wished to fight what they wanted, and to send any man who dared to interrupt their passage along the public road with imprisonment, or death, as highway robbers.—Not wishing to fight at all, or to be found in collision with violators of the public peace off their own premises, our neighbors and brethren began to retreat to the house of Bro. B. The mob followed, kicking, striking with clubs, and cursing and raving like mad men. As Bro. B. entered his door he was hit, with one of the several clubs struck at him, upon the head; Bro. Hale, who had remained near the house all the while, was seized by the throat, and his hat torn to pieces by two or three of them; and a neighbor was held by the collar, whom they threatened to send to prison or the gallows as a highwayman. The remainder of the storm was spent in words; and the mob left us, so that we were allowed to retire to rest between two and three o'clock, truly thankful to God that no greater evil had befallen us. How we could thus come into collision with such elements, and escape with so little harm, seemed little less than a miracle.

But the most gratifying fact is this.—The above outbreak of violence against us only helped forward the cause of truth, by exciting a more general interest to hear, and opening a wider door of access to the people. At Fitchburg, where every door had been so effectually closed, that a public hearing could not be obtained for an Advent preacher, and the clergy are said to have boasted of their success in "keeping out Millerism," as soon as it was known that the tent was on the way to Ashburnham, a general expression of indignation against the mob was heard from the respectable portion of the community; Bro. Himes was requested to give a further exhibition of his views; the town house was opened, and his meetings advertised by some of the most influential citizens; and on two evenings—the only time that could be spared previous to the meeting at Ashburnham—he preached to crowded and deeply interested congregations. Thus God maketh the wrath of man to praise him. Our testimony is with them. The result will be seen in that day.

At Ashburnham the meeting was continued during the term arranged for. The mob failed entirely to disturb the meeting, but the result of their efforts upon the community was similar to those at Fitchburg. We heard of but one expression of feeling upon the subject—that of the strongest disapprobation of our assailants, and sympathy for us. Their town-house also was opened, on the Sunday evening after the tent meeting closed, in which Bro. Himes preached to a full congregation.

By a letter received since our return home, we are informed that a successful prosecution of the rioters, most of whom were not residents of Ashburnham, has been sustained by some of the citizens. These unhappy creatures were so lost to all sense of danger, as well as shame, it appears, that they made known their plans to better minded persons, before the assault, and boasted of "knocking a man down in his own house," &c., after-

wards; so that there was no difficulty in detecting and convicting them.

The meeting at Exeter, N. H., in a neighborhood where several of our largest meetings have been held, was undisturbed by any one, though attended by a very large number of people, especially on the Sabbath. In all respects it was one of the best meetings we have attended for a great while. Are we not authorized to believe that much good was accomplished?

On our return from Exeter, at the request of brethren at South Reading, the tent was pitched there on Friday, the meeting designed to be continued till Sunday afternoon. Considering the shortness of the notice, the meeting was well attended by the citizens, and others from abroad, who appeared to be highly interested and edified; and no disturbance occurred till Saturday night, when some young men from North Reading, (so we are informed) under cover of the woods near by, gave a specimen of their gallantry, as well as courage, by throwing stones large enough to kill any person, upon one of the tents occupied by a few females. We are happy to say, with gratitude to our God, that no one was materially harmed. On the Sabbath, all was quiet till after the morning service. In the afternoon, a few well known rowdies and rakes, from places in the vicinity, Salem, Danvers, Lynn, Saugus, North Malden, Lynnfield, Stoneham, and Woburn—succeeded in diverting the attention of the congregation occasionally, during the service. Soon after its close, when the congregation of attentive hearers had mostly retired, they gathered under the tent, with an evident intention of annoying the worshippers who belonged to the encampment, by insults, noise, and profanity, according to their own pleasure as to manner and time. They were requested several times to desist; but this had no other effect than to make them more indecently violent than before. The tent was partially lowered, with a view to disperse them, but they kept their position, sustaining the tent above their heads with umbrellas, canes, and sticks, some of which were thrust through the canvass. A constable, who was on the ground, was then called upon. He ordered them to disperse; but the most violent of them disregarded his authority, and turned their insults against him, when the names of quite a number were taken, at his direction, with whom the question remains to be settled, whether a community have the right to meet peaceably for the worship of God, without being subjected to insult and violence from the rowdies of other communities?

At this time it was seen, that the meeting which had been appointed to be held at half past five, could not be held in peace, and the appointment was re-called. It was also thought best to take down the tent entirely, if the rabble should retire so as to give us an opportunity, and a man was placed at each of the guy-ropes to be ready, at the word, to act with all possible despatch. This was understood by the mob leaders, and their insults were directed against the brethren and friends at these stations around the tent. A few of them then met together, and planned an assault upon Bro. Himes, in which, if their words as reported to us, by those who heard them, may be relied on, his life would have been taken, or at least, endangered. It ought to be stated here, that a number of the citizens of Reading, not Advent believers, volunteered to protect the tent, to keep it standing, or to take it down, in safety.—And but for them, we do not see how Bro. Himes could have been saved from the worst that these ruffians designed against him. A rush was made upon him, he received one blow from a stick upon his head, while other blows aimed at him, which must have been more injurious, if not fatal, were received by a gentleman—a professed Universalist, we believe—who stood by him, determined to defend him at any sacrifice. Thanks to these noble exceptions to a perverted generation, and to the good Providence, who disposed them to act their part so well, no other injury was sustained by Bro. Himes, than the loss of one skirt of his frock-coat, the pocket of which was rifled of a handkerchief, afterwards returned to

him by a little boy, and some parts of the image by which he had just been illustrating the second chapter of Daniel.

He was carried in the rush a full eighth of a mile from the tent, where he was rescued from the mob by being placed in a carriage, so that ample opportunity was afforded to take it down safely; and the more active of the ruffians, apparently alarmed at what they had done, before hundreds of witnesses in broad day light, soon fled to their carriages, and made off with all speed. Shortly after, everything was in readiness, and the ground was vacated about the time we intended to close the tent meeting in South Reading.

Though we have acted on the principle not to hold our tent meetings where we cannot hold them in peace, we have no fears as to the results of these unprovoked outrages. There are some minds not yet so blinded by bigotry, but that the question will be pondered, What does all this mean? There are some who are not so lost to all sense of justice, but that, on the worst view of our case that the infernal spirit of slander has been able to make out, are still desirous to see fair play. There is enough at least of the American spirit left to stand by honest and peaceable citizens, in the enjoyment of their lawful rights, when set upon by the vilest rummies and rowdies, to trample them in the dust, or drag them like beasts to the slaughter.

As citizens of Massachusetts, it is most painful to mark the fact, that the above outrages are bounded by the limits of our own State. And it is still more painful to be compelled to see the natural and avowed connection there is between these outrages of the mob, and the more inexcusable wrongs that have been done us by those who are allowed to hold the public balance in the popular, literary, and other tribunals. We could name the parties and presses which have led on the grand array of the opposition, of which these ruffians are the guerillas. We are hastening to a tribunal where no evasion, however popular, will avail the guilty. May God show mercy to our enemies before that day comes.

Let none of our brethren be too anxious about those in the front of the battle; let none become impatient, or indulge a spirit of retaliation, even if the laws of the land are appealed to. "If ye suffer for righteousness' sake, happy are ye." This has been the lot of all our brethren in the faith from the days of Noah to the present. The enemies of truth have always had the mob, the multitude, on their side, but nothing else of which they might be proud.—God, and heaven, and truth, and justice, and decency, and humanity, have all been against them. It is so now. Let us then rejoice that we are identified, in our fate, with all that is heavenly, and true, and honorable among men; and if that position requires us to suffer shame, or even death, let us look the more earnestly and confidently to the promised and hastening deliverance.

Prof. BUSH informs us, that his note in our last was not designed for publication. It was written in haste, in connection with business, and does not express his views as explicitly as would be desirable for publication. The letter not being marked private, as letters not designed for the paper usually are, and containing the extract from the writings of Swedenborg, in the multitude of our cares we misconceived its design.

Bro. I. H. SHIPMAN was taken sick while laboring with us in Boston, a few weeks since. He returned to his family in Sugar Hill, Vt., in company with Bro. Wells, P. M. of that place, the 17th inst., and reached home the 20th, much worn out and fatigued. Bro. Wells writes us that he is now sick with the typhoid fever, but is as comfortable as could be expected. We hope he may be restored to us speedily; for he has been a faithful and judicious servant in the Master's vineyard, and his services are much needed.

"CHILDREN'S HERALD."—We have this week published the 10th No. of this paper—the September No. Bro. Southard has, as usual, given us an interesting sheet. Two more numbers complete the volume. We regret that it is not sustained as it should be. By the conclusion of this volume, we shall decide respecting its continuance.

Correspondence.

Letter from Bro. J. I. Whitman.

Dear Bro. Himes:—I am much pleased with your vigilant, persevering, Scriptural, and consequently successful vindication of the everlasting punishment of the finally wicked. It is impossible for me to understand how punishment can be everlastingly enduring, when there is nothing to punish—or how the smoke of their torment can ascend for ever and ever, where there is nothing to torment, and consequently no torment to smoke—all of which must be, if the wicked are finally destroyed, contradicting the word of the Lord as in Matt. 25:26; Rev. 14:11; 20:10.

I believe in "contending for," and declaring all, the counsel of God, and thus safely and effectually "to shine," holding forth the word of life, which is the word of the Spirit. The whole of it is "the lamp," not a part of it; "the sure word of prophecy whereunto we do well if we take heed." The whole of it is the effectual, the sanctifying instrument of the Spirit of the living God.

In haste, as ever, yours,
Peru (Huron Co., O.), Aug. 10, 1847.

The Penalty of the Divine Law.

Bro. Bliss:—In reading the articles which you and Bro. Cook have recently published on the penalty of the Divine law, it has occurred to me that nothing has been said of the faith of that great scholar and metaphysician, John Locke, on this subject. I am aware that his belief does not settle the question; yet it will doubtless be gratifying to yourself, and all lovers of truth, to know his sentiments on this important subject, especially as it is based on the primary meaning of the original current language of Holy Scripture.

The following extracts may be found in the "Life and Correspondence of John Locke, by Lord King." New edition. In two volumes. Published in London, 1830. The article from which I extract, is found from page 138 to 151 of Vol. II. It is entitled, "Resurrectio et qual Sequuntur,"—the resurrection and what follows, or things which follow. In the course of his inquiry, our author speaks of the resurrection of the wicked: "Two things," he says, "are plainly declared in Scripture respecting them. 1st. 'That they shall be cast into hell fire, to be tormented there;' and 2d. 'That they shall not live forever.'" [Both of which we believe.—Ed.] He adds, "This is so plain in Scripture, and is so everywhere inculcated that the wages of sin is death, and the reward of the righteous is everlasting life."

"The constant language of the Scriptures in the current of the New Testament, as well as the Old, is life to the just, to believers, to the obedient, and death to the wicked, and unbelievers; and one would wonder how the readers could be mistaken where death is threatened so constantly, and declared everywhere to be the ultimate punishment and last estate to which the wicked must all come. To solve this, they have invented a very odd signification of the word death, which they would have stand for eternal life in torment. [No, Bro. C. None say this—existence only.]—They who will put so strange and contrary a signification upon a word in a hundred places, where if it had not its true and literal sense, one would wonder it should be so often used, and that in opposition to life, which in those places is used literally, ought to have good proof for giving it a sense in those places directly contrary to what it ordinarily has in other parts of Scripture, and everywhere else."

This seems right down on the rock of truth. He expounds the Bible touching "death," or the end of the wicked, precisely as you have done touching the second Advent. If the Lamb of God, and the advent of Christ, and the reward of the righteous, &c., are given in plain, positive terms, why is not John Locke right in saying, that we "ought to have good proof for giving the word death a sense in those places in Scripture, where the penalty of God's law is expressed, directly contrary to what it ordinarily has in other parts of Scripture, and everywhere else?" It does seem to me that a due consideration of the facts brought to light do urge such inquiries on our minds.

The particular passages John Locke quotes are, 1st. Luke 20:35, 36. He founds on this the same argument that we do who believe that the penalty of God's law is really death and destruction, &c. 2d. Rev. 20:5, 6. To sustain this text, he quotes 1 Cor. 15:42, and says it has reference to the first resurrection. 3d. Gal. 6:7, 8. Here he is strenuous on diaphorism—corruption. He maintains that it means the dissolution and final destruction of a thing, whereby it ceases to be. Corruption

can by nobody be pretended to signify the endless sense (consciousness) of pain and torment in a being subsisting and continued on to eternity.

He expatiates on the word "everlasting," and applies it as facts oblige us to, viz., to that which endures as long as the subject to which it relates endures." He quotes the Scriptures to show its true application. As to *gehenna*, or hell, he understands it in harmony with the Scriptural and historical account of the valley of Hinnom. On the question of torment, he adds, "Taking it then for evident that the wicked shall 'die,' and be extinguished at last, how long they shall be continued in that inexpressible torment, is not, that I know, any where expressed; but that it shall be excessively terrible by its duration, as well as its sharpness, the current of Scripture seem to manifest."

As this testimony is definite, and far from despicable, I beg you to insert it at the earliest opportunity, and oblige

H. A. CHITTENDEN.

New York, Aug. 10th, 1847.

If John Locke explains "everlasting" to denote only as long as the thing endures to which it is applied, we shall convict him of a solecism—of using it without meaning. To say that a thing will exist as long as it will exist, is making an assertion without conveying any additional idea; for all things exist as long as they do exist.

Dr. Franklin speaks of a species of insect, Ephemeris, of which several generations live and die in a single day, and he imagines their conversation.—One patriarch among them, of about an hour old, informs his grandson of a few minutes, that tradition had handed down the fact, that once the sun was nearly over head, but that now it had descended almost to the earth, and it was feared that in a few generations more it would disappear beyond the western hills, and be lost to sight. Now, if everlasting only denotes that a thing exists as long as it does exist, it would be perfectly proper to say that these Ephemeris had everlasting life—that they live for ever; for they live as long as they do live. Yea, more; if life is mere existence, and everlasting denotes only the existence of anything as long as it does exist, it follows that the wicked will live forever, and have everlasting life; for they now have existence, even if they are to be annihilated, and will exist as long as they will exist. And even the righteous would have no promise of continued being, if "everlasting life" is to exist as long as they will exist; for they too might end their being. Now, if John Locke is forced to give such an interpretation to "everlasting," it is useless to talk about his belief being "based on the primary meaning of words;" for the primary meaning of "everlasting" is "endless duration." We cannot adopt the Universalist's quibble on this point.

We are, however, more gratified than otherwise to learn, that John Locke, though famous as a philosopher, does not take the orthodox and apostolic side of this question; for he dissented from the views of the apostles on many points. He was strongly tinctured with Socinianism; and although orthodox in his youth, yet after he was admitted into the society of the "great wits and ambitious politicians," we are informed by Robert Chambers, that "he was always a man of the world."—He also says that his works "seem to have been attentively studied by Voltaire, who in his writings on toleration and free inquiry, has diffused still farther, and in a more popular shape, the writings of the English philosopher."

When Voltaire could find in his opinions, that which he could turn to his own account, we must confess that we are not ambitious of finding his views in accordance with our own. Dr. Priestly, and other Socinians, also, take that view of the state of the dead; and we clearly see that the point to which the question will finally come is, whether the views of Materialists and Socinians are the true ones, or

not. Dr. Channing claimed John Locke as a Unitarian.

Letter from Bro. T. O. Smith.

Dear Brother:—As I consider the "Herald" the best paper in the world, it may afford you some satisfaction to know that your course as editor is highly approved by those who have intelligence and education enough to discriminate between the mere fancies of men, and the word of God. Your views upon the never ending punishment of the wicked, and the unconscious state of the dead, are the true Bible doctrines. In the one case, if there were no other passages in the whole Bible, the last verse of Matt. 25th, I should think, would be enough; the same Greek term. If there ever is an end in one case, there must of necessity be in the other, by a just parity of reasoning. Then look again, the same Greek term is employed to express the duration of the kingdom of God, and even God himself, that is employed to express the duration of the punishment of the wicked. The word *gehenna*.—If you will carefully examine the Greek where the punishment of the wicked is concerned, you will find the proportion of places, where even by violence and wresting from their connection they can be understood to be limited, will be only as 2 is to 66; the 66 cannot be understood to be anything but endless duration; and I do not believe any Greek scholar would venture his reputation upon any other construction. Some have made much confusion by their weak and foolish explanations, leading the weak minded astray, and unsettling the minds of many. They do not themselves see how much their opinions favor Universalism. Some are so full of these notions, that they cannot even pray but the subject must be introduced, and yet they blame the "Herald" for vindicating the truth of God. I love much to read Father Miller's pieces, but I cannot exactly agree in the view that the Bible side of the question ought not to be presented. I think when the poison is sent forth, the antidote ought to go with it, lest we be identified with those who hold these grand errors. I have had some disposition to write some upon the subject, but finding the subject so ably handled by the editor, have refrained. See original of these texts: Matt 25:46; Dan. 12:2; Mark 9:44, 46, 48, 49; Luke 16:26; John 5:29; 2 Thess. 1:9; Rev. 14:10, 11; 20:10, 15; 21:8; 13:43; Ps. 16:10, 11; John 3:15, 16, 36; 10:27, 28; Rom. 2:7; 5:21; 6:23; 1 John 2:25; 5:11, 12; Jude 21.

Yours, watching and waiting,
Stafford, May 10th, 1847.

Letter from Bro. S. V. Roney.

Dear Bro. Himes:—With a heart of thankfulness, I sit down to address a few lines to you, who are of the same "precious hope," looking for that blessed hope, and waiting for the consummation of it. O, what a blessed hope is ours! I think that if ever there was a time that God's dear people could look forward with joyous anticipation for deliverance, it is at the present moment. Signs are increasing thicker and faster, and the word of God is fulfilling even to the jots and tittles; and I think that this generation will soon have the cup of their iniquity filled to the brim. And now is the time that God's people should watch, and keep their garments, lest they be found naked. Now is the time when we want to be established on the sure foundation, and not be carried away by every wind of doctrine, but immovable, always abounding in the work of the Lord.

I have of late attended some good meetings, in company with Bro. L. Dudley, at Farnham, Dunham, Stanbridge, and Caldwell's Manor (C. E.), where we had refreshing seasons with the dear saints.

The brethren in this section are generally strong, and standing on good ground. I would that the whole body of Adventists were as firmly united, and as well agreed in striving together for the hope of the gospel, as they are in this section of Canada. Let me say to the brethren, "Be strong in the Lord, and in the power of his might." O, brethren, do not be found "contending about words to no profit." Let us all strive to unite the saints together in the "unity of the faith," and "provoke one another unto love and good works." I hope that, ere long, we shall all get where we shall see eye to eye. O, that the dear saints would be faithful!

"A few more days of grief and woe;
A few more suffering scenes below,
Then home to glory we shall go,
And give to Jesus glory!"

Yours, looking for Jesus.
Caldwell's Manor, Aug. 12th.

Bro. ISAAC F. HARDEN writes from Phillips (Me.), Aug. 23d, 1847:—

Dear Bro. Himes:—The "Herald" is still a welcome visitor to us, remote as we are from any of like precious faith. We have no Advent preaching here, except the three weekly papers which we take.

I noticed in one of the late numbers of the Herald, a proposition by one brother to have a good practical sermon published in the Herald weekly; for one, I should like such a course, for there are many like myself, situated so as to be deprived of Advent preaching. I wish the other Advent publishers would do the same.

I think if some of the Advent preachers should come this way, they would do much good. There has not been but one Advent sermon preached here since '43. If any brother should come this way, he will find a home at my house, on Sandy River, near Phillips village.

Yours, believing our Lord will soon come, and redeem his waiting people.

THE EFFICACY OF PRAYER.

There is something in the very act of prayer that for a time stills the violence of passion, and elevates and purifies the affections. When affliction presses hard, and the weakness of human nature looks around in vain for support, how natural is the impulse that throws us on our knees before Him who has laid his chastenings upon us, and how encouraging the hope that accompanies our supplications of His pity. We believe that He who made us cannot be unmoved by the sufferings of His children, and in sincerely asking his compassion, we almost feel that we receive it. J. Taylor.

The World to Come.

[The following article we publish by request, and not on account of its literary merits.—Judged of by the rules of poetry, it is very open to criticism. Unless blank verse is of a very elevated kind, sentiments had better be expressed in plain prose. We should also dissent from some of the theology of the article.]

O, thou most holy, kind, and gracious God,
To whom all time—past, present, and to come—
Is one eternal now; who of the world
Unseen, and future years thy faithful sons
Didst teach, in days of yore, to write and sing;
Instruct me in recorded truth, that shines
In holy writ: give me to see, and know,
And feel, the grand ideas therein reveal'd,
Concerning earth made new—the future home,
And final dwelling of the saints—the laws,
The customs, and the mode of living there.
A moment let the curtain rise which now
Conceals the glories of that better world,
That I may catch a glimpse of what thou hast
In store for those who love and serve thy Son.
Give me extended thought, conception just,
And wisdom to direct, in writing nought
But the eternal truth. I seek no praise,
Or honor, from mankind: I only sing
Thyself to serve, and aid thy holy cause,
By holding up to view what is revealed,
And may justly be conceived of the blest
World to come. Then hold my hand, Almighty,
And guide my feeble pen; out of weakness
Make me strong, and fitted for the task impos'd.
I ask not power to soar and lose myself
In clouds; nor yet so fast to run, that dust
Shall close me round. I would not have my song
All music, and no sense, like unto that
Of many choirs, who sing, ostensibly,
Thy praise in church; where I have often sat,
Or stood, and strove in vain to understand.
My wishes are, to instruct as well as please,
Since now I sing of that which shall endure,
Immutable, long as the days of heaven.

Cold death pursues his steady course, and lays
His icy hands on all things here below,
However lov'd or fair, and bears them off
To realms of deep forgetfulness, and shades
Of darkest night. Down he drags resistless,
Soon or late, the most mighty men, and their
Most mighty works on earth. His dreadful maw,
Unfilled, still asks for more, insatiate.
The king, the peasant, hoary-headed man,
Infant of days, the middle ag'd, and youth,
The wise man and the fool, learn'd or unlearn'd,
Ill-form'd or fair, clutch'd in his strong embrace,
Are borne away, and pell-mell tumble in
One common grave. None can escape his search.
Untiring he pursues his prey, from morn
Till eve, from eve till morn, in blooming spring,
And summer's ardent strength; 'mid falling leaves
And winter's snow, he rides the rolling year.
Flowers bloom and die; trees both rise and fall;
Beasts, birds, and creeping things, as well as men,
From dust arise, and to the dust return.
In strife perpetual life and death engage:
Now life awakes the clod, and makes a man;

Death lays him low, exulting in his fall,
And leaves him nought but that from whence he
rose,
A mingled mass of water, air and earth,
Mutation rings her ceaseless round of change.
Now life succeeds to death, now death to life;
But death most strong, seems gaining evermore,
Shortens the bounds of life, till now our days
Are but a span. Once man could healthful breathe
Well nigh a thousand years; scarce breathing,
He is no more. This cursed globe, nearly
Has lost its life-imparting pow'r; what yet
To it remains is weak, so mix'd with death,
Invading still, that soon it seems life must
Withdraw, and yield to th' usurper all.

But dying earth, in final fire once cleans'd,
Death's ravages have end. All things are new.
Trees blooming never fade; flow'r's never die;
Their leaves expanded never fall, or droop,
Or lose one beauteous hue. Walks erect
On earth immortal men, plucking the fruits,
For ever ripe, which tempting hang, to eat,
From every bough. No prowling beasts are there;
Nor aught that lives by death, in air, or earth,
Or in the waters pure. All fish are clean,
And sportive, gaily turn their fins and scales
Bright shining to the sun. And clean all beasts
That live, which chew the cud, and part the hoof;
And all the fowls are clean,—not one is left
Abominable or vile. The eagle, osprey,
Vulture, kite, and crow, th' raven, and the hawk,
The owl, the cuckoo, pelican, and swan,
The stork, the heron, lap-wing, and the bat,
With ev'ry bird unclean are now no more.
The forests wide, and open plains, by men
Redeem'd are trod, who have no cause of fear:
Nothing remains to hurt or to destroy
In all the earth.

Streams of living waters
Run from every hill, t' irrigate the plains
In which they're lost. No sea now stretches o'er
The hidden land; no steamboat walks by fire
Its bosom more; no white-wing'd noble ship
Before the wind flies o'er its trackless plain;
No seaman now from home and friends finds death
Upon its wave, and sinks ensack'd, like stone,
Down to its cavern dreary, dark, and deep;
Or worse, wreck'd 'mid its storms, struggles in
vain.

For life, beyond the reach of human aid,
And then descends at last to Pluto's realm.
No hostile fleets in deadly strife meet more;
No lawless men piratic seek for gold;
No slaver goes in search of human prey.
Trade, too, is done. When earth arose complete,
New made, and fashioned new, the waters sank
Embosom'd in her centre deep, or mix'd
With dust, proportion due, t' make her fruitful
Without rain. So that her soil with moisture
Fed, and ev'ry needed food, abundant
From within, ask'd not the spade or plow.
God till'd the ground alone, nor man once thought
Of bett'ring his good work. The curse remov'd,
Earth was as perfect as at dawn of time:
What God said yield, she gave without restraint.
Nor barren sands, nor polar snows remain'd
From south to north, from east to west, the whole
Was green and fair. [smil'd;]

The sun look'd down and
The morning stars and sons of God again
Shouted for joy. Angels of light descending,
Sang the glorious earth, now everywhere
Displaying God. Trees mov'd their snow-white
boughs,
Or verdant tops, or fruitful limbs, well pleas'd.
The green hills smiled. For now no rocky cliff,
Or barren knoll, or lofty, rugged peak,
Remain'd: all hills or mountains had gentle slopes,
And all were clad in enlivening green. [joiced;]
The wide-spread plains, and flow'ry meads re-
The rivers and the brooks, reflecting peace,
Still vied their Maker ceaseless praise.
The winds harmonious breath'd at morn and eve,
And all the live long day perpetual peace.
The thorn had left the wood, the thistle left
Also the plain; no briar scratch'd the hand
That sought its fruit, or nettle stung like fire;
No plant, or shrub, or tree, or root, or leaf,
Of poison grew. The woods, the grass, the flow'rs,
The herbs, united all sang peace. Birds sang;
Such birds as Paradise could own, that ate
No flesh; birds of sweet song and plumage fair,
Sang all the day, from morn till eve, in shade
Or sun, on ev'ry bough, or on the wing,
Sang peace. New modell'd earth, of war and death,
No principle retain'd in all that liv'd.

To sinful man God said, "Go till the earth,
And by thy sweat eat bread, till thou return
Again unto the ground. Break up the sod,
And sow the seed, for thou shalt eat the herb
That grows by culture in the field." But now
He bids no toil,—his bounties all are free,
And in abundance grow spontaneous,
On ev'ry side of new-made, fruitful earth.
Nought is forbidden more, for nought can harm.
The promise'd sabbath now has come—the hour
Of glorious rest—the day appointed
From eternity for man—the perfect day,
When all again on earth is "very good."
When nought, by man or angel, could be made
Of any use, to add, or to improve
The finish'd work.

Jerusalem descends,
Already built, from God,—the capital

Of earth, and only city 'neath the sun,—
Beyond description fair,—her gates of pearl,
Her streets of gold, she needs no borrow'd light:
As now the sun excels and hides the stars,
So rivals she the sun.

Here congregate
Immortal men, and Jesus is their light.
Here all are taught of God, and see his face;
Here wisdom flows, and sweetest song from
Of angels and of men. Here all is joy. [tongues
No longer burns the midnight lamp, to light
The student at his toil; his books are men,
With nature's works and nature's God; his pen
A ready tongue, join'd with a ready and
Retentive mind. All now are learn'd, and all
Are learning evermore, but learn with ease.
A band of love: not one conceals a thought
That gives him joy. Pleas'd with new knowledge
He opens the feast to all unasked and free [gain'd,
Where'er he goes, and spreads the pleasure round.
The whole broad earth is one vast common school,
With Jesus at its head.

Not one attempts
Beyond his pow'r, in thought, or word, or deed.
Due moderation reigns, and due desire;
Ages untold to live, live unrestrain'd;
Save as their hearts harmonious approve,
With perfect liberty t' gain all knowledge
Needful for their good; no perturbation
Haste, or least restlessness of spirit's found.
Content has spread at last her peaceful wings
Down o'er the nations. Each heart is full, and
Full freedom to enjoy. Pluck ye and eat, [each
Pluck what you choose, and where as oft, and
As suits your fond desire, is said to all. [where
Roam ev'ry hill, tread ev'ry plain, sit, stand,
Or walk, or run, and fear no ill. Recline
On yonder bank, drink the profluent stream,
Bathe in its tide, sport in its wave, nor fear;
Sink down, ascend, above, below, 'tis nought
But life. How pure! See, from its grav'ly bed,
Far up or down, the pebbles shine; or white,
Or red, or black, or gray. From bank to bank,
And bend to bend, far as the eye can reach,
'Tis pure as light, tho' more compact and strong;
Where deep, we swim; where shallow, wade; nor
Ungirding to descend. Our robes of white [need
Can never harm by water or by age,
Nor can be lost.

No more we weave, or cut,
Or fit, or sew—the tailor's work is done—
Forever done—and done for aye complete.
The garb we wear was woven without seam,
And spread on ev'ry part, when we put on
The likeness of our head, below'd of God,
The Son who bore his image, first begotten
From the dust. Blest robe of righteousness,
wrought out

On earth, when he fulfilled the law for us,
Then suffer'd in our stead, that we might live
To put it on: which wearing, none feel shame.
Our feet are shod with peace; no thorns to prick,
Nor thistles to offend. Shoemakers cease
The use of hammer, knife, last, thread, and awl.
Crown'd with immortal beauty bright, no work
Of man cover heads so very fair,
And not their glory hide.

Knives, swords, and guns,
are never seen. The forge
Has ceased its play,—the blacksmith's nervous
Has cease'd to strike the iron red, blazing [arm
And sparkling from the coals. Deep sunk in earth
Lies hid the ore, with no one to molest.
Poor lab'r'r! yes, your work is done, your day
Of toil is past. By sweat thou shalt not eat
Thy bread once more. Thy furrow'd, sun-burnt
Shall be as fair as his who knew no toil. [brow
Distinctions now are none: thou art a man,—
The king himself no more. Enjoy thy rest.
Improve the day thy God for thee hath bless'd;
Forget the things that are behind and pass'd,
By quaffing to the full thy present sweets.
Eat and be satisfied, drink thou thy fill,
And have enough; bathe in the stream of love,
And remember thy misery no more.
Say to thy soul, Take ease, nor fear the fate
Of him who gain'd by spoil, and stor'd the bread
Earn'd by the poor man's sweat, and heap'd it high
For many years, then died at last accurs'd.
The earth is now thy store, thou need'st no barn,
'Tis big enough, and ever full; fear not,
Thy plenty cannot fail. No winter comes;
Spring, summer, autumn, all conspire to make
One season ever fair.

No clouds obscure
The sky made new; no wrathful thunders roll,
Nor angry lightnings flash, to fright or harm.
From the deep caverns where the ocean lies,
A mist goes up, and waters all the ground,
And lo! the bounteous yield. See the rich
Clusters hang to tempt thy taste: press out the
And dring it now with Jesus on the earth. [twine,
Well might the Lord refrain till now, for see
How rich the nectar flows! You that have not
Money, come, yea, come, and drink the good
wine
Kept until now. Drink pleasant drafts and free,
'Tis all thy own. Here thou art very rich,
Increas'd in goods beyond compare, where moth
And rust do not corrupt, nor thieves break through
To rob or steal.

The wicked had his day,
And flourished like the green bay tree, and spread
His boughs far o'er the land, and drank th' mois-
ture

From the good man up. But now his honor's fled,
His glory faded, his leaf has wither'd,
And himself is lost. He waits th' harvest past,
The summer ended, and his soul not sav'd.
Pain would he lead his life anew, pain throw
His once lov'd honors by, and start again
Probation's round. But 'tis too late, alas!
Too late! He sow'd to flesh, and of the flesh
Must now corruption gain. In hell's deep den,
Far from the verge of light is his abode;
Eternal darkness shrouds him ever round—
Eternal death is his undying worm.
To him hope never comes, that comes to all.
Grim-eyed despair still hovers o'er his cell
Age after age, and keeps him bound in chains.
No hope! no hope! still lingers on the ear,
And thrills the soul, as turning 'way, blackness
Of darkness shuts him with all the damn'd from
sight.

O what a fate! forever shut from this
Fair earth, with all its sweets; unending life;
Yon city fair; the smile of Father God;
Th' fellowship of his Son; angelic friends,
That bring us word from worlds unseen by us;
Eternal rest, and all that heart can wish,
Or mind conceive. Well was it said, What shall
A man give for his soul? Worlds weigh atoms
In the scale, and yet an atom kicks the beam.

Probation's joys, to carnal hearts outweigh
The pleasures of a world to come. The first
To gain, they venture still to lose the last,
Most madly hoping, as they tread her steps,
And see her victims daily fall undone,
Themselves to drink her cup full flowing,
And then at last to gain eternal bliss.
Deny thyself! they cannot brook, till life
Shall lose its sweets, and gray-hair'd age remind
Them of the tomb. But O! how oft they fail
In what they purpose to secure in days
They think will surely come, and call their own.
Though counting on long years of pleasure here,
Cold death, unfeeling, cuts them down in tide
Of full pursuit. While in their hearts they say,
To-morrow as this day shall be, and more
Abundant still, the sentence of their doom
Descends, and ere another sun brings light,
Their hearts have cease'd to beat, their spirits fled,
And their eyes are closed in death. Thus they're
And thus they lose continual th' glories [lost;
Of th' world we sing. Not willing to forego
Present for future good, they tread the road
Of carnal bliss, with full many a sting,
Till dust to dust returns; and then in hell,
As we have seen, they lift their eyes in wo.
Sad recompense for so slight earthly gain;
Sad loss of everlasting bliss. But still,
Year after year they speed in mad pursuit,
Appris'd where they will end. Procrastination
Leads them on to ruin's brink, then lifts th' veil,
To let them see their plunge. Too late to turn,
And too weak to cry, they writhe internal,
And descend to hell. Lost, lost, for ever!
Let them lie, while we return t' view on earth
Much better scenes, where God delights to dwell;
Scenes of accomplish'd bliss, which who can see,
Though but in distant prospect, and not feel
His heart refreshed with foretaste of the joy?
There every sense combines to please the soul;
There ev'ry passion and desire is free;
For soul and body beat harmonious
With th' will of God.

Nor eye, nor ear, nor hand,
Nor foot, nor any member of the frame,
Perfected now like him, the first begot,
The least offend. Image of God complete;
High rais'd above all fall, far from the reach
Of wiles satanic, placed where sin nor death
Can ever come, nor aught else evil t' annoy.
The heart of man, deceitful once, most mad
And vile, the seat of evil thoughts, and cage
Of spirits damn'd, from whence proceeded nought
Of good, or right, or day, from youth to age,
A fountain bitter and corrupt, that sent
Forth streams of death t' blight all virtuous fruit,
And wag'd eternal war with holiness
And truth; servant of hell, leagued with the prince
Of lies and blood, delighting still in deeds
Of darkness, wo, and death, pursuing aye
What reason, justice, righteousness, and peace,
The Spirit, Son, and Father God condemned, but
In unison with th' soul, nor asks, nor seeks [now
Indulgence where the mind of God forbids.
It breathes perpetual love, encircling
In its broad embrace creation round, vies
In deeds of kindness with th' angelic host.

Th' Christian's conflict now is o'er—th' battle
fought—
The victory won; no longer now contends
The flesh and blood, as once most dangerous
On the earth; when even Paul, abundant
In his deeds of good, his labors night and day,
By land and sea, the chief, and yet the least
Confess'd of all th' train who bore God's message,
Sent by Christ to guilty man; when even he
Expressed a fear, lest through the flesh, himself
Might be o'ercome and lost. He groan'd and
fought,

And ran, and toil'd, and gain'd at last a crown.
He died in hope. And now behold him stand
Array'd in white, on yonder hill of God;
See 'mong the blest his countenance sublime;
Hark! how he leads the chorus while they sing,
Hosannah to God and to the Lamb, with thanks,
Eternal thanks to him who has redeem'd

Them by his blood, and gi'n them victory
O'er the world, the flesh, and hell, and Satan,
With his rebel host, who strove incessant [free,
Night and day, while on the earth unchain'd and
To sink them with the damn'd—to make their bed
In hell, deeper than aught deep th' mind con-
ceives,

Where still descending, aye descending down,
Through that unfathom'd and unbottom'd gulf,
Age after age, as rolls eternal years,
They can perceive no final to their fall.
"Glory to God and to the Lamb!" again
Is wafted to our ears, as higher swells
The chorus on the noon-tide air, and all th' saints
Enraptur'd, pour melodious strains from throats
That never tire; not one discordant note,
Or jarring sound, from out their hear'n-tun'd
Organs rise. They all are taught of God t' sing;
Their golden harps vibrate by breezes soft, [God,
Breath'd from the soul. These are the harps of
These are th' instruments that excel the works
Of angels, or of men; and these will last,
All unimpair'd, throughout eternal years.
Glory to God, for such blest gifts divine!
For harps like these to sing eternal love
And sovereign grace, to sing triumphantly
The song of Moses and the Lamb, which makes
Resonant air resound from pole to pole—
From east to farthest west, and back again—
Melodious from west to farthest east,
Rolling the chorus round the green-clad earth.
"Angels that excel in strength," 'custom'd long
To sing God's glory, love, and pow'r divine,
Close list'ning in the air, catch, too, the strain,
And hear it on eternal from world t' world,
Thro' vast creation round; hence swells the theme
T' universal song, and makes all heav'n ring:
And as it rings, hell atters loud her groan:
That onward, too, is borne, far as the song
Triumphant of the sav'd; reminding still
All beings of the doom of those who sin:
Of justice mix'd with righteousness and peace.
Yet all is joy; for God does all things well.
Not more extoll'd is mercy, love, and grace,
Than justice, though severe against the damn'd.
Harmonious are seen the attributes
Of God, by those who circle round his throne
Rejoicing: who still behold his glory.
Majesty, and love display'd in all his works:
Creation, providence, and wondrous grace;
With the expulsion sad of all the lost
Forever from his sight. And still declare,
Age after age, as they advance in truth,
And knowledge of the right, his goodness, love,
And mercy infinite to sinful man.
The fogs that curtain round, in this low sphere,
This misty state of dim, shadowy things,
Where truth shines feebly in the dark, the works
And ways of an omniscient God, are all
Now swept away. Th' expanded, clear-ey'd soul
Sees as 'tis seen, and knows as it is known.
Eternal providence approv'd, is sung
And felt by all the sav'd.

Day unto day
Now utters speech that's clearly understood;
And night to night, the chiming spheres above,
The handy work of God, with things below,
Proclaim abundant knowledge unto man.
Their sounds are heard in all the earth, and words
Throughout the world. [once]

The broad blue sky, that
Was kindly spread above, t' shut from mortal gaze
The light intense, destructive to their sight,
Now rent in twain, is folded up and laid
Forever by, as 'twas meant for mortal,
Not immortal man. A seven fold light
Beams from the sun, and glory! glory! fills
The firmament above. At evening time [sun,
It still is light: th' moon shines bright as once the
While all the stars, a multitude unseen
By man e'en with his telescopic aids,
When sin bedimm'd his eye, now pour a flood,
A boundless flood, of glory on the earth.
There is no night of dark; though in its turn,
Revolving earth its season brings, to give
The stars their chance to glow, while lesser light
Than he the sun sheds down by day, is pour'd
In milder radiance from the silver moon.
Darkness has fled. When the rebellious sank,
In its thick robe it wrapp'd them all around—
A winding-sheet for aye and evermore.
No eye now needs repose; no weariness
Succeeds to action of th' mind, or any
Organ of perfected man. 'Tis moral,
Physical, and intellectual day.

Such is the Paradise of God, and such
The home of all his saints. Oh! who would lose,
Would willingly lose, this everlasting rest?
Oh, who would be so mad, so strangely mad,
As to neglect and scorn such scenes of bliss?
As to let slip these pleasures yet to come;
To shut their eyes and ears, and turn away [hug
From all that's worth their care, and grasp and
Earth's vanities instead; and feed their souls
On husks that swine would fain themselves refuse,
Glad in the gift of corn? Th' Spirit and bride
Say Come! and he that truly hears says, Come!
And whosoever will, O, let him come!
And take these blessings free. Yes, reader, come,
Come to the gospel feast—come, while you may,
Ere God shut to the door, and in his wrath
Debar you of his rest. O, come and take,
I still entreat, what I for thee have sung,
But which, by far, exceeds my utmost song.

C. T. CATLIN.

The Advent Watchers.

BY A. HALE.

Air—"The Watcher."

As time's last sands seemed wasting
The world at large was stirred;
Man saw his doom was hast'ning:
The warning all had heard.
But now the world is sleeping
In slumber most profound;
But few the watch are keeping,
Though fast to judgment bound.

The few that still are heeding
That awful judgment call;
And while they wait are pleading,
Like Lot at Sodom's fall;
They seem, like Lot, but mocking
To all the worldly throng:
Reproach and curses shocking,
They now have suffered long.

They hear the scoffer railing
In triumph, and in pride;
With blasphemies unfeeling,
God's promise is denied;
But mercy's long endurance,
With that vain infidel,
Gives them a strong assurance,
By which the day they tell.

Magicians too are scheming,
As in old Pharaoh's land;
With counterfeits are teeming,
And thus the truth withstand:
Christ and the restitution
By them are done away;
But this, to their confusion,
Must usher in that day.

Earth's wisdom sees advancing
The fabled golden dawn;
And genius brightly glancing,
Her children urges on.
But when they wield the lightning,
And fly o'er land and sea,
Our better prospect bright'ning,
Now near at hand must be!

The Christian steward slothful,
Puts off the evil day;
Disturbed in scenes unlawful,
He says, "It must delay."
But still, tho' by his smiting,
The faithful sign in pain,
While he the truth is spiting,
The Master comes again!

See, fashion gay is blending,
With mirth in yonder hall;
Its charm rich music lending,
And plenty spread for all.
But folly so untimely,
Such heedless revelry,
The watchful tells, sublimely,
Their joys they soon shall see.

The thrones of earth are reeling,
In sad perplexity;
Their retribution sealing
By pride and cruelty.
As ruler, warrior, banker,
Attest their hast'ning doom,
More steadfast is our anchor:
God's kingdom soon will come!

Thus earth's mad children seeming,
Are found in that dread day;
Some scoffing, feasting, dreaming,
To judgment called away!
Their triumphs now are ended;
Probation, hope, are gone!
Their fruitless cries are blended,
As vengeance rushes on!

But see that remnant humble,
Who held the faithful word,
So fearful they should stumble,
While hope was long deferred—
The sons of earth are leaving
Their honor, mirth, and gold;
But these shall end their grieving,
In joys that can't be told!

TO CORRESPONDENTS.

H. HEYES.—We thank you for the copies of the "Tribune." We had already received them, as the semi-weekly comes regularly to this office. But as our subscribers cannot know what papers we receive in exchange, we are always grateful for any containing articles which may be thought of interest to us.

We cannot give you the information you ask respecting the time of the destruction of Nineveh, it being unknown. We will endeavor to publish in our next all that Bishop Newton says of the fulfilment of the prophecies predicting the destruction of that city. There is no evidence extant for the supposition, that it was destroyed in forty years after Jonah prophesied against it; and, consequently, none for the supposition, that the forty days of Jonah are to be reckoned a day for a year. Had Nineveh been destroyed in forty years from the time Jonah prophesied against it,

we should be unable to reconcile what is said about God's repenting of the evil that he had said he would do unto them, and doing it not, when the people of that city covered themselves with sackcloth, cried mightily unto God, and turned away every one of them from their evil way, and from the violence that was in their hands. If the city was destroyed in forty years, in fulfilment of the prophecy that it would be in forty days, it could not be true that God pardoned their iniquities on their repentance, and spared that great city. Jonah also understood the days as literal days; otherwise, he would not have been displeased at their being pardoned, when he had made a booth, and sat under its shadow, on the east side of the city, to see what should become of it.

P. F. WISEWELL.—We have never before heard of the proposition of the Pope to the emperor Nicholas, to unite their two churches, nor of the proclamation of the emperor, that his subjects pray to him. We therefore do not know where to look for them. Are you not mistaken?

P. CLARK.—We have already published the sweet little hymn you send us.

PUBLICATIONS.

LEAVITT'S THIRD BOOK.—"Reading Lessons, for the Use of the Middle Classes in Common Schools." By Joshua Leavitt. Boston: Published by John P. Jewett & Co., 23 Cornhill.

The above is part third of Leavitt's Reading Series—a 12 mo. of 24 pages—price, 42 cts. It consists of well-selected articles, in prose and poetry, calculated to improve the minds of children, and impress them with good moral views, elegantly printed on fine paper, and neatly bound. It is a fit companion for the neat little books which have preceded it. A fourth part, for the more advanced scholars, completes the series.

"Chambers's Miscellany of Useful and Entertaining Knowledge. Edited by Robert Chambers, author of Cyclopaedia of English Literature. Boston: Published by Gould, Kendall, & Lincoln, 59 Washington-street."

We have received the first No. of this work, the design of which is to furnish useful and instructive reading, instead of the light and immoral publications of the day. It is designed to aid the cultivation of the feelings and understanding of the people,—to impress correct views on important moral and social questions,—suppress every species of strife and savagery, &c., by the best historical and moral articles from the most worthy writers. This work will be comprised in thirty numbers, each being full and complete in itself; every three numbers forming a volume of over 500 pages, furnished with a title-page and table of contents. Price, 25 cts. per No., or \$6, sent in advance, for the entire work,—the Nos. of which can be sent by mail to any part of the country.

"Chambers's Cyclopaedia of English Literature." Boston: Gould, Kendall & Lincoln.

The 15th No. of this work has been received, and is one of the most interesting of the series. It is principally confined to biographical sketches of modern writers. One more number completes the valuable compilation of English literature.

"The Seventh Report of the Upper Canada Bible Society, and 18th of the Society's operations: for the year ending March 31st, 1847. With an Appendix."

We have received a copy of the above from some unknown source—post paid. From which we learn, that the parent Institution, with which that is connected, have circulated 18,322,487 volumes, of which 1,441,651 copies were circulated the last year—nearly a million and a half of Bibles in a single year! The American Bible Society circulated the last year nearly half a million of copies. May God speed any who are disposed in circulating the word of life. We are glad to see any doing good in their own way; and instead of hindering them, we will do also what we can in our way.

Bro. CAMPBELL'S Water Cure Institution, at Lebanon Springs, N. Y.—This institution has been in existence for several years, and is in a prosperous condition. They have been particularly successful in the cure of a great variety of acute and chronic diseases—having all the facilities of hot, cold, and medicinal waters, for the plunge, shower, douche, hose, fountain, and other baths. Nervous affections, scrofulous complaints, and eruptive diseases, have been suc-

cessfully treated there. It has a romantic situation, and is within an hour's ride of the Boston and Albany, the Hudson and Housatonic Railroads, seven miles west of Pittsfield, Mass., and twenty-five east of Albany, N. Y.

Big Tent and Camp-Meetings.

SEVENTH MEETING.

A Big Tent Meeting will be held at New Milford, Ct., near the line of the Housatonic Railroad, thirty-four miles from Bridgeport, and twenty miles south-west of Litchfield. The meeting will commence Sept. 1st, and continue about one week.

EIGHTH MEETING.

The Camp and Tent Meeting noticed in the Herald to be held at Troy, N. Y., will be held, Providence permitting, at Albany, on Arbor Hill, a few rods west of the spot where the Big Tent was pitched in 1842, which will commence Tuesday, Sept. 7th. Bro. Himes is expected to be there with the Big Tent, and brethren and sisters, one and all, bring your tents, and join us in this feast of tabernacles. It may be the last, with us, before the Lord's tabernacle shall be with men.

In behalf of the committee of arrangements,
GEO. NEEDHAM.
N. B. We wish no beer-stands, or places of refreshment, on the ground. We can provide for ourselves.—Will the brethren in Albany see that all understand this?

NINTH MEETING.

Bro. Himes.—The Committee of arrangements for the Tent meeting in this vicinity, have decided that it shall be held at Basson Harbor, in Ferrisburgh. It is decidedly the best location to be obtained, being half a mile from the steam-boat landing, and seven miles from Vergennes. There is a temperance inn half a mile from the camp-ground, where those who wish, may be accommodated for a reasonable compensation; likewise horse keeping, conveyance to and from Vergennes, morning and afternoon, by land or water. As the place selected is one side from the brethren in this section, on account of accommodating those who should come from a distance, it is advisable that all who can, should come with tents, and be prepared to remain on the ground through the meeting. Those from abroad who may desire it, will find accommodations with the brethren on the ground. General attendance from abroad is desired.

TIME.—The meeting will commence Sept. 15th, and continue over Sunday. We shall try to get all ready by the 14th.

Committee of Arrangements.

ALFRED SMITH,
JUSTUS SMITH,
TRUMAN GRANDY,
ALMON THOMAS,
CALVIN SMITH,
STEPHEN BRAGG,
E. W. CASE.

Bristol (Vt.), Aug. 9th, 1847.

N. B.—Bro. R. Hutchinson will attend, and render his assistance. He will also make a report of the English Mission, up to the time he left England. J. V. H.

CAMP-MEETINGS.

Providence permitting, there will be a camp-meeting in Londonderry, N. H., on land owned by Mr. Daniel Watts, to commence the first Tuesday in September, and hold over the Sabbath. The land is two miles west of the old camp-meeting ground in Derry, one fourth of a mile from Bro. John Morse's house, one half of a mile north of where the old meeting-house formerly stood, one mile east of the Mammoth road, and nine miles from Manchester. We hope to see a general attendance of the faithful from Pittsfield, Meriden, Concord, Pembroke, Allenstown, Exeter, Lee, Epping, Haverhill, Lowell, Nashua, Lawrence, &c., both of ministering and lay brethren. Come with your tents; provisions, &c., if you can. Provisions must be on the ground for board, also for horse-keeping, on reasonable terms, for those that cannot supply themselves. A number of ministering brethren have engaged to attend. All those that can bring tents should bring them on Monday, and pitch them together. Bro. Himes and Hale are invited to attend.

In behalf of the Committee, ELIPHALET NYE.
NOTE.—We fear that neither of us will be able, but will if possible. The Lord prosper the meeting.

CONFERENCES.

The Lord willing, there will be a conference at Conway, Mass. (Crocket Hill, three miles south of the village), at the house of the subscriber, to commence Sept. 10th, and continue over the Sabbath. All who can, will provide for themselves, ministering brethren excepted, and try to be here the day previous. Brethren coming by the railroad either way, will stop at the depot in Whately, near Bro. Levi Morton's, about seven miles from the ground, where conveyance may be obtained. Ministering brethren and others are cordially invited to come.

P. S. Meeting in Ashfield as usual the first Sabbath in September. C. M.

If the Lord will, a Second Advent conference will be held at New Durham Ridge, on Saturday and Sunday, Sept. 18th and 19th. Bro. Edwin Burnham will attend. We give all a general invitation to attend that can.

APPOINTMENTS.

Bro. J. Cummings, of Troy, Vt., will preach at Whitefield, N. H., Sept. 4th and 5th, 10 A. M.; Pittsfield, the 11th and 12th, 10 A. M.
I will preach in Salem, Aug. 29th, and in Northboro', Sept. 12th. W. S. CAMPBELL.

BUSINESS NOTES.

Bro. Cole.—Will you please send us Nos. 20, 25, and 26, of vol. 1, of the "Advocate?" That for the 19th inst. did not come.

Thomas Smith.—We have sent you a bundle of books by express to Bangor, Me.

L. Wiswell, \$15.—That of F. R. Wilkins, and E. Sherman, was received, and the books we sent on Tuesday.

R. V. Lyon.—Books sent.
M. M. Maxwell.—The paper was still sent to the Falls. The money was received—paid to No. 339.

HOME MISSION.

M. Clark. - - - - - 4 00
P. Ryan. - - - - - 5 00
J. Dammon. - - - - - 1 00

WEST INDIA MISSION.

Mrs. E. Alger. - - - - - 1 00

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. - - - - - \$498 14
The Post-master of Gainesville, Ala., informs us that the paper addressed to P. BENEDICT is not taken from that office. Owes. - - - - - 5 32

Total delinquencies since June 1st, 1846. - - - - - 503 46

THE NEW YORK

"SCIENTIFIC AMERICAN."

THIRD YEAR.—This popular Scientific and Mechanical Journal, (which has already attained the largest circulation of any weekly paper of the kind in the world,) will commence its THIRD VOLUME on Saturday, Sept. 25th.

Each number of the "Scientific American" contains from FIVE to SEVEN ORIGINAL MECHANICAL ENGRAVINGS; a catalogue of American Patents, as issued from the Patent Office each week; notices of the progress of all new Mechanical and Scientific Inventions; instructions in the various Arts and Trades, with Engravings; curious Philosophical and Chemical Experiments; the latest Rail-Road Intelligence in Europe and America; all the different Mechanical Movements published in a series, and illustrated with more than a Hundred Engravings, &c. &c.

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(Post Paid.) 125 Fulton-street, New York.

NOTICES.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Falacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 57 1-2 per doz.; \$2 50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine." By the Rev. Monarch Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification." By the Rev. Monarch Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles & MacKnight, with the Acts and Revelations in the common version. Price, 37 1-2 cts. retail, 33 1-3 wholesale.

CHUBBEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

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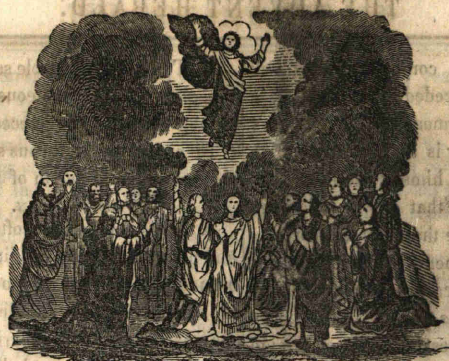
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ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIV. No. 5.

BOSTON, SATURDAY, SEPTEMBER 4, 1847.

WHOLE No. 331.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 9 MILK-STREET, BOSTON,
BY J. V. HIMES.

TERMS.—\$1 per Volume of 26 Numbers. \$5 for Six
copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this
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The Prayer of the Righteous.

Come, my Savior, and may the hour,
When the op'ning skies are rending,
And the Lord is seen descending,
With all majesty and power,
Quickly come, for we are sighing
For the land where there's no dying—
No more pain or crying,
Ever blooming as a flower.

Keep us, Lord, when the trumpet sounds,
All nations to judgment calling;
Whilst huge rocks and mountains falling
On nature's face, lay scattered round;
And grim darkness round us thick'ning,
No more is seen the stars twinkling,
Fire falls, like water sprinkling
Around to earth's remotest bound.

O may we, Lord, now always pray,
That when this old earth is shaking,
And the hearts of men are quaking,
That thou would keep us in that day,
That we all may have thy blessing,
Not being found transgressing,
But the joys of heaven possessing,
Thy righteous word we will obey.

O may we, Lord, thy will have done,
When the hearts of men are failing,
And the stars their faces veiling,
When our glorious King does come,
The vault of heaven descending,
And the sepulchres a-rending,
And swift messengers ascending,
To gather all his people home.

O may we, Lord, while living here,
And at thy feet humbly kneeling,
We thy presence ever feeling,
Wipe thou away the falling tear;
Be ever found watching, praying,
Not believing the old saying,
Our Lord's coming is delaying,
Ever thy holy name revering.

WEST TROY, (N. Y.), Aug. 23d, 1847.

The Two Advents.

BY REV. CHARLES BEECHER.

"Again, the kingdom of heaven is like unto a
net, that was cast into the sea, and gathered of
every kind: which, when it was full, they drew
to shore, and sat down, and gathered the good
into vessels, but cast the bad away. So shall
it be at the end of the world: the angels shall
come forth, and sever the wicked from among the
just, and shall cast them into the furnace of fire:
there shall be wailing and gnashing of teeth."
(Matt. 13:47-50.)

The Jews in Christ's day, were ex-
pecting Messiah. Rumors of his near
approach had spread far and wide among
all their scattered tribes. The heathen
ear had caught the sound, and Paganism
herself, stood in suspense, waiting for a
great conqueror to arise in the East.—
What the Jewish expectation was, we all
know.—Omitting the prophecies of
Christ's humiliation, they gathered in one
focus all that pertained to his exaltation.
And however at a loss to tell *how* the va-
rious particulars could all happen at the
same time, still they expected them. All
that the prophets had promised of ven-
geance on Gentile oppressors, all of ga-
thering and glorious reinstatement of their

scattered race, together with all that per-
tained to the resurrection of the dead, and
the day of judgment, they were accustomed
to fix in one point, the coming of Messiah.

They had the same ideas of his coming
in the clouds of heaven that we have, be-
cause Daniel was the same then as now.
And they had the same testimony of
Enoch, the seventh from Adam, "Behold,
the Lord cometh with ten thousand of his
saints," &c.

And Daniel was as explicit to them as
to us, that when their great prince should
stand up, many of them that slept in the
dust of the earth should awake. Hence,
their expectations of the first advent,
were in some respects, the same that we
who look for his speedy coming, entertain
of his second.

And they had no idea of a first and
second coming, with a Gentile dispensa-
tion between. What they called the king-
dom of heaven, is what we call the per-
sonal reign of Christ on earth. And this
they expected Christ would set up imme-
diately, in their day, just as many faith-
ful believers are expecting him to set it up
ere long in ours. The difference between
their expectation and ours is, that an in-
tervening dispensation was prophesied,
and though they had overlooked it, must
come, and thus their expectations, as to
time, be wholly disappointed; while
with us, that dispensation has come, and
is drawing to its close, and therefore we
shall not be disappointed. Such being
their expectation concerning the kingdom
of heaven, Christ spoke many parables
to undeceive them, and to show them,
that although their expectation of his per-
sonal reign, and resurrection of the dead,
and the restoration of Israel, were cor-
rect, yet, there must be a previous process,
introductory.

Such is the design of the present pa-
rable.

It sets out the history of the future, un-
der two aspects.

(1.) A preparatory dispensation, under
the aspect of drawing of a net.

And,

(2.) The visible establishment of the
kingdom, under the aspect of dividing
the fishes, into good and bad.

Let us look at each.

1. While seamen are drawing their
net on the sea, is their time of greatest
toil and incertitude. They know little
what their success may be, whether they
will catch many or few, good or bad.

So the present dispensation, of the

preached Gospel, though called the king-
dom of heaven, because the heirs of that
kingdom are now being gathered and pre-
pared for final coronation, is yet the period
of greatest toil, and uncertainty, and
hardship. We see the broad road thronged,
while few seem disposed to enter the
straight and narrow path. And often we
are tempted to ask, "Lord, are there few
that be saved?" And often we are re-
minded by sad evidence, that "not many
wise men after the flesh, not many mighty,
not many noble, are called." The great
gospel net is sweeping deep in the dark
waters of Christendom, and gathering
vast multitudes, but how many good, and
how many bad, is all uncertain to us.

(2.) We see, too, that the present dis-
pensation is not one of order and peace,
and cannot be. "I came not," says
Christ, "to send peace on the earth, but
a sword." That is, the natural effect of
the principles and preaching will be to
excite opposition, and to create every-
where vivid and quick agitation. So
long as all the monsters of the briny deep
are undisturbed, they float in comparative
serenity.

But when some vast and strong-meshed
net should begin to sweep the Atlantic
abyss, and gather great and small the
denizens of the deep, leviathan, kraken,
behemoth, and all the unwieldy children
of pride, what terrible agitation would
ensue. The waves would be cleft with
myriads of darting forms, lashed into
foam, and the deep wave to boil like a pot.

So in the great ocean of the popular
mind. While the meshes of the great
gospel net begin to draw, and gather,
and urge all things onward toward the
shore of the world to come, all the
fierce passions of the human soul are
called out,—all is tumult and disorder,
everywhere rapid flashing to and fro, eve-
rywhere powerful efforts, everywhere
confusion, and disorderly turmoil. The
great deep of the popular mind foams and
boils like a seething cauldron.

Such has been the history of the past
1800 years. Let any one take the trou-
ble to read history, whether ecclesiastical
or civil, whether literary or scientific, he
will find that for 1800 years there has
been little else than debates, wranglings,
persecutions, turnings, and overturnings,
wars, revolutions, and confusion worse
confounded. And even now, what do we
see? The great ocean is full of mon-
sters. There is the leviathan monster of
papacy "raging up and down in the sea

of this unredeemed world."* The small-
er leviathans of State Churches, and oth-
er ecclesiastical hierarchies, besides civil,
political, and voluntary associations with-
out number, parties, sects, and clans.
The world is mad on organization. No-
thing can be done by individual effort. A
single man, not sheltered in a party, is a
cipher. Nothing can be accomplished,
nor attempted, but first create a society,
and have a constitution and by-laws, and
speeches, and resolutions. And these so-
cieties, orders, associations, and parties,
are absolutely beyond counting! I fear
that by and by the American people will
not be able to eat bread, nor wear apparel
without a constitution and by-laws, and
hence, the popular ocean is as full of so-
cieties, big and little, as the ocean is of
fishes, and of similar characteristics, slimy,
scaly, swift, and voracious, from the shark,
down to the squirming eel.

3. The consequence is, that as the in-
visible, all-embracing meshes of the mighty
gospel net sways, and silently surges the
whole ocean population, on, on, on to-
wards the shore of a coming world—and
a day of judgment. The turmoil and fu-
ry increases, and will increase. Great
corporations will prey on little ones, little
ones combine against great ones, and in-
dividuals will be either overlooked, or ab-
sorbed and destroyed in the tumult. Evil
will seem to be in the ascendant, the wa-
ters will grow white with fury. And the
true, the meek, the quiet, and the good,
will be filled with dismay at the condition
of things around them.

4. This condition of things will last
till the net is full. That is to say, full
of this mixed mass. Not full of good
fish. There can be no such millennial
draught of the gospel net as some sup-
pose, but full of its mixed and mingled
and tumultuous scaly crew. Good and
bad, that is to say, the gospel must be
first preached to all nations, as is now
being done, and this agitating movement
embrace the majority of mankind. Not
that the majority of mankind must be
converted. By no means. But that they
must feel the movings and deep-meshed
influences of the Christian system, sway-
ing them on towards the shore of the
world to come. The fullness of the net
shows us, that without converting all, or
the majority, the gospel has an appointed
effect to produce, and influence to exert
on the great body of mankind, and that
when God sees the appointed measure of

* E. Irving.

that effect is produced, then the crisis will come. Such, I understand to be Christ's description by this parable, of the present dispensation of the gospel of the kingdom. Such, all history shows that it has been so far. Such, our own eyes now behold it to be. Such, there is no reason to doubt, it will continue.

II. But what, then, will be the result?

1. A time will come, in the height of the fierce tumult, and foamy agitation, when all opposition will suddenly be brought to an end, and a new order of things will supervene, as different to the population, as is the difference to the inhabitants of ocean, between their own element and the atmosphere.

Now, as the water is a denser, darker, and colder medium, and its tribes of a lower grade in the animal kingdom, so are we represented as being in a denser, darker, and colder element, than that of the world to come, and as being of a lower grade of being. And as the sailors who draw the net to shore, are of a higher order, and inhabit a different world from the finny tribes below, so are those mighty, invisible hosts, Christ and his angels, who are silently swaying the vast net to shore. But, soon a new dispensation will open, and we be ushered into the society of these very beings, to us now invisible, just as the inhabitants of the water are drawn forth into air. And all its light and influence will surround us. Then, I say, all opposition will be for ever at an end. Just as the hugest and fiercest monster, whose enormous power and ferocity, while in his native element, was formidable, once stretched upon the shore, after a few fearful convulsive throes, lies helpless. So will the mightiest leagues, and associated bodies of human pride and power, become utterly inert when drawn out to the light and higher atmosphere of the judgment day! All associations, and all individuals which compose them, will be absolutely helpless, like the fish upon the land, in the hands of a higher order of intelligences, that same invisible order who now are drawing all things steadily to the last result.

2. When that time arrives, there will be a division between good and bad. A division which will respect all individuals, and all associations of individuals.

(a.) All associations to do evil, will be utterly annihilated. It matters not how ancient and honorable, how cunningly contrived, nor how strong. Christ will have no purpose for them. All civil governments, even the master-pieces of human legislative ingenuity, all ecclesiastical fabrics, all orders, all cliques, classes, and parties, which now we fancy the world cannot get along without, will be found to be as unwieldy, worthless, and unserviceable in that new kingdom of Christ on earth, as a fish's body is on land. A whale may do mighty deeds in the water. But what if men should try to animate a whale on shore, and make him plough and draw in harness on the dry land? So our clumsy things called governments and churches, may do for our present inferior condition, but when Christ appears, they will be all utterly superceded.

3. But all such corporate bodies will not only be superceded, there will be a rendering of judgment for the evil they have done. This is a problem too high for any but God himself to solve. But solve it he will at that day of judgment. Men now imagine that though a corporation, or a government, or a party, commit some enormous crime against the laws of heaven, such as slavery, or a Mexican war, or, the oppressive deeds of foreign tyrannies, yet the individuals composing that body cannot be dealt with. Corporations, it is said, have no conscience.—Christians sometimes imagine they can sustain a party whose acts are full of iniquity against God. Acts, which they as individuals would hold themselves disgraced for ever should they commit. Yet because done by a party, which they support, they imagine they will escape. God however will know how to judge all corporate, or organic sins, as well as private. And as it is not possible to punish an organic body, except in the individuals of which it is composed, God will most assuredly visit on every man his just share of condemnation, for every crime of the party, or the sect, which he by his adhesion sanctions.

4. But fourthly, I remark, that the evil individuals in that judgment—called by our Savior the wicked—will be cast into a furnace of fire, that will be their ultimate and eternal condition. To exist in the water, symbolizes our present life. To come out of the water, upon the shore, indicates a future life. But, to be cast into a furnace of fire indicates a new and terrible position in that future life. There, says Christ, shall be weeping, and wailing, and gnashing of teeth. And it is further to be remembered, that from this judgment, no individual that has ever lived can be exempted. The idea of judging a corporation, or a tyrannical government, or a people, for crimes committed through a course of thousands of years, and inflicting all the sentence upon the individuals who happen to compose that body at the time of Christ's coming, finds no countenance in Scripture. It is true that the judgment will first respect the living, and will pass upon all as they are found. But it is equally certain that during that judgment day, and before its close, Christ will find time to summon and assemble before his bar all the dead, great and small. And they shall be judged, every one according to his works.

5. We see that the wicked will be severed from among the just. This shows us, that the wicked are removed from them while they remain. The just remain to inherit all things as heirs and joint heirs with Christ. But the wicked are taken away from among them. Cast away, as it says elsewhere. Cast out. Cast out into outer darkness. Driven away. Destroyed from the face of the Lord. The wicked shall not stand in the judgment with the righteous. Yea, thou shalt diligently consider his place, and it shall not be. These, and multitudes of similar expressions, indicate that at the coming of Christ, the just will remain, to reign on earth, while the wicked will be removed.

6. Though this parable says nothing of the glory of the righteous, yet in the parable immediately preceding we read, "Then shall the righteous shine forth as the sun in the kingdom of their father."

CONCLUSION.

1. Christian, you are often distressed and perplexed by the condition of things around you, and tempted to do wickedly. O, remember that in this dispensation we may expect trial and suffering, but that soon, if faithful, we shall breathe the etherial air of the heavenly world, and move in glorified spiritual bodies. Oh, let us be then of good courage.

2. Sinners, remember, that though you may doubt and disbelieve in this life, where your faculties and powers are no more compared with a future life, than those of a fish compared with your own, remember, that you will, ere long, see things, Oh, how differently! And though you may now vaunt yourself proudly against your Maker, the hour is coming, and will soon arrive, when you will fall helpless, utterly helpless, into his hands, to be saved, or cast away as he will!

The Prophecies Concerning Nineveh.

BY THOMAS NEWTON, D.D.

As the Jews were the peculiar people of God, the prophets were sent to them chiefly, and the main subjects of the prophecies are the various changes and revolutions in the Jewish church and state. But the spirit of prophecy is not limited there; other subjects are occasionally introduced; and for the greater manifestation of the divine providence, the fate of other nations is also foretold: and especially of those nations which lay in the neighborhood of Judea, and had intercourse and connexions with the Jews; and whose good or ill fortune, therefore, was of some concern to the Jews themselves. But here it is greatly to be lamented, that of these eastern nations, and of these early times, we have very short and imperfect accounts; we have no regular histories, but only a few fragments of history, which have escaped the general shipwreck of time. If we possessed the Assyrian history written by Abydenus, and the Chaldaean by Berosus, and the Egyptian by Manetho, we might, in all probability, be better enabled to explain the precise meaning, and to demonstrate the exact completion of several ancient prophecies: but for want of such helps and assistances, we must be glad of a little glimmering light wherever we can see it. We see enough, however, though not to discover the beauty and exactness of each particular, yet to make us admire in the general these wonders of providence, and to show that the condition of cities and kingdoms hath been such, as the prophets had long ago foretold.

Nineveh was the metropolis of the Assyrian empire, and the Assyrians were formidable enemies to the kingdoms both of Israel and Judah. In the days of Menahem, king of Israel, Pul, the king of Assyria, invaded the land, and was bought off with a thousand talents of silver, (2 Kings 15:19.) A few years afterwards, "in the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took 'several cities,' and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria," (2 Kings 15:29.) The same Tiglath-pileser was invited by Ahaz, king of Judah, to come and assist him against Rezin, king of Syria, and Pekah, king of Israel: "And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and

sent it for a present to the king of Assyria," (2 Kings 16:8.) The king of Assyria came, accordingly, to his assistance, and routed his enemies: but still, as another sacred writer saith, "distressed him, and strengthened him not," (2 Chron. 38:20.) A little after, in the days of Hosh-ea, king of Israel, "Shalmaneser, the king of Assyria, came up throughout all the land," and after a siege of three years, "took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes," (2 Kings 17:5, 6.) It was "in the sixth year of Hezekiah," king of Judah, that Shalmaneser, king of Assyria, carried Israel away captive: and "in the fourteenth year of king Hezekiah, did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them," (2 Kings 18:10, 13.) And the king of Assyria exacted of the king of Judah "three hundred talents of silver, and thirty talents of gold;" so that even good king Hezekiah was forced to "give him all the silver that was found in the house of the Lord, and in the treasures of the king's house," (vs. 14, 15.) Sennacherib, notwithstanding, sent his captains "with a great host against Jerusalem," (v. 17,) but his army was miraculously defeated, and he himself was afterwards slain at Nineveh, (2 Kings 19:35-37.) His son Ezzarhaddon completed the deportation of the Israelites, "and brought men from Babylon, and from Cuthah, and Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the cities of Israel; and they possessed the cities thereof," (2 Kings 17:24; Ezra 4:2.) We see, then, that the Assyrians totally destroyed the kingdom of Israel, and greatly oppressed the kingdom of Judah: and no wonder, therefore, that they are made the subject of several prophecies.

The prophet Isaiah denounceth the judgments of God against Sennacherib in particular, and against the Assyrians in general. "O Assyrian," or rather, "Wo to the Assyrian, the rod of mine anger," (10:5.) God might employ them as the ministers of his wrath, and executioners of his vengeance; and so make the wickedness of some nations the means of correcting that of others: "I will send him against an hypocritical nation; and against the people of my wrath will I give him charge to take the spoil, and to take the prey, and to tread them down like the mire in the streets," (v. 6.) But it was far from any intent of theirs to execute the divine will, or to chastise the vices of mankind; they only meant to extend their conquests, and establish their own dominion upon the ruin of others: "Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy, and cut off nations not a few," (v. 7.) Wherefore, when they shall have served the purposes of divine providence, they shall be severely punished for their pride and ambition, their tyranny and cruelty to their neighbors: "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks," (v. 12.) There was no prospect of such an event, while the Assyrians were in the midst of their successes and triumphs: but still the word of the prophet prevailed; and it was not long after these calamities brought upon the Jews, of which we have given a short deduction, that the Assyrian empire, properly so called, was overthrown, and Nineveh destroyed.

Nineveh, or Ninus, as it was most usually called by the Greeks and Romans, was, as we said before, the capital city of the Assyrian empire; and the capital is

frequently put for the whole empire, the prosperity or ruin of the one being involved in that of the other. This was a very ancient city, being built by Asshur, or, as others say, by Nimrod; for those words of Moses, (Gen. 10:11,) which our translators, together with most of the ancient versions, render thus, "Out of that land went forth Asshur, and builded Nineveh," others translate, as the Chaldee Paraphrast translates them, and as they are rendered in the margin of our Bibles, "Out of that land he," that is, Nimrod, the person spoken of before, "went forth into Assyria, and builded Nineveh." It is well known that the word *Asshur* in Hebrew is the name of the country as well as the name of the man, and the preposition is often omitted, so that the words may very well be translated, *he went forth into Assyria*. And Moses is here giving an account of the sons of Ham, and it may seem foreign to his subject to intermix the story of any of the sons of Shem, as Asshur was. Moses afterwards recounts the sons of Shem, and Asshur among them; and it is presumed that he would hardly relate his actions, before he had mentioned his nativity, or even his name, contrary to the series of the genealogy, and to the order of the history. But this, notwithstanding I incline to understand the text literally as it is translated, "Out of that land went forth Asshur," being expelled thence by Nimrod, "and builded Nineveh," and other cities, in opposition to the cities which Nimrod had founded in the land of Shinar. And neither is it foreign to the subject, nor contrary to the order of the history, upon the mention of Nimrod's invading and seizing the territories of Asshur, to relate whither Asshur retreated, and where he fortified himself against him. But by whomsoever Nineveh was built, it might afterwards be greatly enlarged and improved by Ninus, and called after his name, whoever Ninus was, for that is altogether uncertain.

As it was a very ancient, so was it likewise a very great city. In Jonah it is styled, "that great city," (1:2; 3:2,) "an exceeding great city," (3:3.) In the original, it is a *city great to God*; in the same manner as Moses is called by St. Stephen, in the Acts of the Apostles, (7:20,) *fair to God, or exceeding fair*, as our translators rightly render it; and so "the mountains of God," (Psa. 36:6,) are exceeding high mountains, and "the cedars of God," (Psa. 80:10,) are exceeding tall cedars. It was therefore "an exceeding great city;" and the Scripture account is confirmed by the testimony of heathen authors. Strabo says, that Nineveh was much greater even than Babylon: and Diodorus Siculus from Ctesias affirms that "its builder, Ninus, proposed to build a city of such magnitude, that it should not only be the greatest of the cities which were then in all the world, but that none of those who should be born after that time attempting the like should easily exceed it;" and a little after he subjoins, that "nobody afterwards built such a city, either as to the greatness of the compass, or as to the magnificence of the walls." It is added in Jonah, (3:3,) that it was "an exceeding great city of three days' journey," that is, of three days' journey in circuit, as St. Jerome and the best commentators expound it. Strabo, as it was observed before, hath said that Nineveh was much larger than Babylon; and a little afterwards he says, that the circuit of Babylon was 355 furlongs: but Diodorus Siculus asserts that the whole circuit of Nineveh was 450 furlongs; which make somewhat more than 60 miles, and 60 miles were three days' journey, 20 miles a day being the common computation of a foot traveller. It is further said in Jonah, (4:11,) that in Nineveh "there

were more than sixscore thousand persons who could not discern between their right hand and their left hand, and also much cattle." I think it is generally calculated that the young children of any place are a fifth part of the inhabitants; and if we admit of that calculation, the whole number of inhabitants in Nineveh amounted to above six hundred thousand: which number will appear by no means incredible, if we consider the dimensions of the city as given by Diodorus Siculus, that it was in length 150 furlongs, in breadth 90 furlongs, and in circuit 450 furlongs, that is, 20 miles long, about 12 miles broad, and above 60 miles in compass. A city of such dimensions might easily contain such a number of inhabitants, and many more: and at the same time there might be, as there are in most of the great cities of the East, large vacant spaces for gardens or for pasture; so that there might be, as the sacred text asserts there was, "also much cattle." But according to the modern method of calculation, the number of the Ninevites is reduced much lower. For allowing that the number of infants was one hundred and thirty thousand, as the Scripture saith that they were more than one hundred and twenty thousand; yet these making but three-tenths of the inhabitants, the number of citizens will appear to have amounted to four hundred and twenty-three thousand. London and Paris stand not upon one-quarter of the ground, and yet are supposed to contain more inhabitants; London even more than the former calculation, and Paris more than the latter; it being computed that in London there are about 725,943 persons, and about 437,478 in Paris.

The inhabitants of Nineveh, like those of other great cities, abounding in wealth and luxury, became very corrupt in their morals. Whereupon it pleased God to commission the prophet Jonah to preach unto them the necessity of repentance, as the only means of averting their impending destruction: and such was the success of his preaching, that both the king and the people repented and turned from their evil ways, and thereby for a time delayed the execution of the divine judgments. Who this king of Assyria was, we cannot be certain, we can only make conjectures, his name not being mentioned in the book of Jonah. Archbishop Usher supposeth him to have been Pul, the king of Assyria, who afterwards invaded the kingdom of Israel, in the days of Menahem, (2 Kings 15:19;) it being very agreeable to the methods of providence to make use of an heathen king who was penitent, to punish the impenitency of God's own people, Israel. But it should seem more probable, that this prince was one of the kings of Assyria, before any of those who are mentioned in Scripture. For Jonah is reckoned the most ancient of all the prophets usually so called, whose writings are preserved in the canon of Scripture. We know that he prophesied of the restoration of the coats of Israel, taken by the king of Syria, which was accomplished by Jeroboam the second, (2 Kings 14:25;) and therefore Jonah must have lived before that time; and is with great reason supposed by Bishop Lloyd in his Chronological Tables to have prophesied at the latter end of Jehu's, or the beginning of the reign of Jehoahaz, when the kingdom of Israel was reduced very low, and greatly oppressed by Hazael, king of Syria, (2 Kings 10:32.) If he prophesied at that time, there intervened Jehoahaz's reign of seventeen years, Joash's reign of sixteen years, Jeroboam's of forty and one years, Zachariah's of six months, Shallum's one month, and Menahem was seated on the throne of Israel, before any mention is made of Pul, the king of Assyria: and therefore we may reasonably conclude from the distance of time, which

was above seventy years, that Jonah was not sent to Pul, the king of Assyria, but to one of his predecessors, though to whom particularly we are unable to discover, for the want before complained of, the want of Assyrian histories, which no doubt would have related so memorable a transaction.

But this repentance of the Ninevites, we may presume, was of no long continuance. For not many years after we find the prophet Nahum foretelling the total and entire destruction of the city; though there is no certainty of the time of Nahum's, any more than of Jonah's prophesying. Josephus saith that he flourished in the time of Jotham, king of Judah, and that all the things which he foretold concerning Nineveh came to pass one hundred and fifteen years afterwards. St. Jerome placeth him under Hezekiah, king of Judah, and saith that his name by interpretation is a *comforter*; for the ten tribes being carried away by the king of Assyria, this vision was to comfort them in their captivity; nor was it a less consolation to the other two tribes of Judah and Benjamin, who remained in the land, and were besieged by the same enemies, to hear that these conquerors would in time be conquered themselves, their city be taken, and their empire overthrown. All that is said of him in Scripture is "Nahum the Elkoshite," (Nahum. 1:1,) which title in all probability was given him from the place of his nativity; and St. Jerome supposeth it to have been a village in Galilee, the ruins whereof were shown to him, when he travelled in those parts. Now we learn from the sacred history, (2 Kings 15:29,) that the people of "Galilee were taken by Tiglath-pileser, king of Assyria, and carried captive into Assyria." It is not improbable, therefore, that at that time this prophet, who was a Galilean, might be instructed to foretell the fall of Nineveh: and that time coincides with the reign of Jotham, king of Judah, which is the time assigned for Nahum's prophesying by Josephus. But if Josephus was right in this particular, he was wrong in another; for more than one hundred and fifteen years intervened between the reign of Jotham, king of Judah, and the destruction of Nineveh, as it is usually computed by chronologists. There is one thing, which might greatly assist us in fixing the time of Nahum's prophesying; and that is the destruction of No-Amon or Diospolis in Egypt, which he mentions (chap. 3:8, &c.) as a late transaction, if we could know certainly when that destruction happened, or by whom it was effected. It is commonly attributed to Nebuchadnezzar; but that time is too late, and the destruction of No-Amon would fall out after the destruction of Nineveh instead of before it. Dr. Prideaux with more reason believes, that it was effected by Sennacherib, before he marched against Jerusalem; and then Nahum's prophesying would coincide exactly with the reign of Hezekiah, which is the time assigned for it by St. Jerome.

But whenever it was that Nahum prophesied, he plainly and largely foretold the destruction of Nineveh; his whole prophecy relates to this single event: and the city was accordingly destroyed by the Medes and Babylonians. This point I think is generally agreed upon, that Nineveh was taken and destroyed by the Medes and Babylonians; these two rebelling and uniting together, subverted the Assyrian empire: but authors differ much about the time when Nineveh was taken, and about the king of Assyria in whose reign it was taken, and even about the persons who had the command in this expedition. Herodotus affirms, that it was taken by Cyaxares, king of the Medes; St. Jerome, after the Hebrew chronicle, asserts that it was taken by Nabuchodonosor, king of the Babylonians: but

these accounts may be easily reconciled, for Cyaxares and Nabuchodonosor might take it with their joint forces, as they actually did according to that which is written in the book of Tobit, (14:15,) if the Assuerus in Tobit be the same (as there is great reason to think him the same) with the Cyaxares of Herodotus: "But before Tobias died, he heard of the destruction of Nineveh, which was taken by Nabuchodonosor and Assuerus; and before his death he rejoiced over Nineveh." Josephus, who saith in one place that the empire of the Assyrians was dissolved by the Medes, saith in another that the Medes and Babylonians dissolved the empire of the Assyrians. Herodotus himself saith that the Medes took Nineveh, and subdued the Assyrians, except the Babylonian portion; the reason of which was, the Babylonians were their allies and confederates. Ctesias, and after him Diodorus Siculus, ascribe the taking of Nineveh, and the subversion of the Assyrian empire, to Arbaces, the Mede, assisted by Belesis, the Babylonian. I know that Eusebius, and after him, several excellent chronologists, Usher, Prideaux, and others, reckon this quite a different action, and fix it at quite a different time; but it is not likely that the same city should be twice destroyed, and the same empire twice overthrown, by the same people confederated together. Diodorus, who relates this catastrophe, doth not mention the other; but saith expressly, that Arbaces distributed the citizens of Nineveh in the country villages, levelled the city with the ground, transferred many talents of gold and silver to Ecbatana, the royal city of the Medes; and so, saith he, the empire of the Assyrians was subverted. If there is some difficulty in discovering the persons by whom Nineveh was taken, there is more in ascertaining the king of Assyria in whose reign it was taken, and more still in fixing the time when it was taken, scarce any two chronologists agreeing in the same date: but as these things are hardly possible to be known, so neither are they necessary to be known, with precision and exactness; and we may safely leave them among the uncertainties of ancient history and chronology.

It is sufficient for our purpose, that Nineveh was taken and destroyed according to the predictions: and Nahum foretold not only the thing, but also the manner of it. Herodotus promised to relate in his Assyrian history how Nineveh was taken; the Medes took Nineveh, saith he, but how they took it, I will show in another work. Again afterwards he mentions his design of writing the Assyrian history. Speaking of the kings of Babylon, he saith, of these I shall make mention in the Assyrian history. But to our regret, this history was never finished, or is lost. More probably it was never finished, for otherwise some or other of the ancients would have mentioned it. If it had been extant with his other works, it would, in all probability, have been of great service in illustrating several passages in Nahum's prophecies. It is however something fortunate, that we can in some measure supply this loss out of Diodorus Siculus. Nahum prophesies, that the Assyrians should be taken while they were drunken, (1:10,) "For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble full dry;" and Diodorus relates, that "it was while all the Assyrian army were feasting for their former victories, that those about Arbaces being informed by some deserters of the negligence and drunkenness in the camp of the enemies, assaulted them unexpectedly by night, and falling orderly on them disorderly, and prepared on them unprepared, became masters of the camp, and slew many of the soldiers, and drove

the rest into the city." Nahum foretells, (2:6,) that "the gates of the rivers shall be opened, and the palace shall be dissolved;" and Diodorus informs us, "that there was an old prophecy, that Nineveh should not be taken, till the river became an enemy to the city; and in the third year of the siege, the river being swollen with continual rains, overflowed part of the city, and broke down the wall for twenty furlongs; then the king thinking the oracle was fulfilled, and the river become an enemy to the city, built a large funeral pile in the palace, and collecting together all his wealth and his concubines and eunuchs, burnt himself and the palace with them all: and the enemy entered the breach that the waters had made, and took the city." What was predicted in the first chapter (v. S) was therefore literally fulfilled: "With an overrunning flood he will make an utter end of the place thereof." Nahum promises the enemy much spoil of gold and silver, (2: 9:) "Take ye the spoil of silver, take the spoil of gold; for there is no end of the store, and glory out of all the pleasant furniture;" and we read in Diodorus, that Arbaces carried many talents of gold and silver to Ecbatana, the royal city of the Medes. According to Nahum, (1:8; 3:15,) the city was to be destroyed by fire and water; and we see in Diodorus, that by fire and water it was destroyed.

But Nahum is cited upon this occasion principally to show, that he foretold the total and entire destruction of this city. "The Lord, (saith he in the first chap., vs. 8, 9,) with an overrunning flood will make an utter end of the place thereof; he will make an utter end; affliction shall not rise up the second time." Again, in the second chapter, (vs. 11, 13,) "Where is the dwelling of the lions, and the feeding place of the young lions?" meaning Nineveh, whose princes ravaged like lions: "Behold, I am against thee, saith the Lord of hosts, and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard." And again the third and last chapter, (vs. 17-19:) "Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges, in the cold day; but when the sun ariseth, they flee away, and their place is not known where they are, (or have been;) thy shepherds slumber, O king of Assyria; thy nobles shall dwell in the dust; thy people is scattered upon the mountains, and no man gathereth them; there is no healing of thy bruise; thy wound is grievous; all that hear the bruit of thee shall clap the hands over thee; for upon whom hath not thy wickedness passed continually?" The prophet Zephaniah likewise, in the days of Josiah, king of Judah, foretold the same sad event, (2:13-15:) "The Lord will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness: and flocks shall lie down in the midst of her, all the beasts of the nations; both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for he shall uncover the cedar work: this is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me; how is she become a desolation, a place for beasts to lie down in! every one that passeth by her, shall hiss and wag his hand." But what probability was there that the capital city of a great kingdom, a city which was sixty miles in compass, a city which contained so many thousand inhabitants, a city which had walls, according to Diodorus Siculus, a hundred feet high, and so thick that three chariots could go abreast upon them, and fifteen hundred towers at proper distances in the walls, of two hundred feet in height: what probability was

there, I say, that such a city should ever be totally destroyed? and yet so totally was it destroyed, that the place is hardly known where it was situated.

We have seen that it was taken and destroyed by the Medes and Babylonians: and what we may suppose helped to complete its ruin and devastation was Nebuchadnezzar's soon afterwards enlarging and beautifying of Babylon. From that time no mention is made of Nineveh by any of the sacred writers: and the most ancient of the heathen authors, who have occasion to say any thing about it, speak of it as a city that was once great and flourishing, but now destroyed and desolate. Great as it was formerly, so little of it was remaining, that authors are not agreed even about its situation. I think we may conclude from the general suffrage of ancient historians and geographers, that it was situated upon the river Tigris; but yet no less authors than Ctesias and Diodorus Siculus represent it as situated upon the river Euphrates. Nay, authors differ not only from one another, but also from themselves. For the learned Bochart hath shown that Herodotus, Diodorus Siculus, and Ammianus Marcellinus, all three speak differently of it, sometimes as if it was situated upon the river Tigris, and sometimes as if it was situated upon the river Euphrates. So that to reconcile these authors with themselves and with others, it is supposed by Bochart that there were two Ninevehs, and by Sir John Marsham there were three; the Syrian upon the river Euphrates, the Assyrian upon the river Tigris, and a third built afterwards upon the Tigris by the Persians, who succeeded the Parthians in the empire of the East in the third century, and were subdued by the Saracens in the seventh century after Christ; but whether this latter Nineveh was built in the same place as old Nineveh, is a question that cannot be decided. Lucian, who flourished in the second century after Christ, affirms that Nineveh was utterly perished, and there was no footstep of it remaining, nor could you tell where once it was situated; and the greater regard is to be paid to Lucian's testimony, as he was a native of Samosata, a city upon the river Euphrates, and coming from a neighboring country he must in all likelihood have known whether there had been any remains of Nineveh or not. There is at this time a city called Mosul, situated upon the Western side of the river Tigris, and on the opposite Eastern shore are ruins of a great extent, which are said to be the ruins of Nineveh. Benjamin of Tudela, who wrote his "Itinerary" in the year of Christ, 1173, informs us, that there is only a bridge between Mosul and Nineveh; this latter is laid waste, yet hath it many streets and castles. But another, who wrote in 1300, asserts that Nineveh at present is totally laid waste, but by the ruins which are still to be seen there, we may firmly believe that it was one of the greatest cities in the world. The same thing is attested by later travellers, and particularly by Thevenot, upon whose authority Prideaux relates that "Mosul is situated on the west side of the river Tigris, where was anciently only a suburb of the old Nineveh, for the city itself stood on the east side of the river, where are to be seen some of its ruins of great extent, even to this day." Tavernier likewise affirms, that, "Cross the Tigris, which hath a swift stream and whitish water, whereas, Euphrates runs slow, and is reddish, you come to the ancient city, Nineveh, which is now a heap of rubbish only, for a league along the river, full of vaults and caverns." Mr. Salmon, who is an industrious collector and compiler from others, saith in his account of Assyria, "In this country the famous city of Nineveh once stood, on the eastern bank of the river Tigris, opposite

to the place where Mosul now stands. There is nothing now to be seen but heaps of rubbish, almost a league along the river Tigris, over against Mosul, which people imagine to be the remains of this vast city." But it is more than probable that these ruins are the remains of the Persian Nineveh, and not of the Assyrian. "Ipsæ periere ruinae:" even the ruins of old Nineveh have been, as I may say, long ago ruined and destroyed: such an utter end hath been made of it, and such is the truth of the divine predictions!

This, perhaps, may strike us the more strongly by supposing only a parallel instance. Let us, then, suppose, that a person should come in the name of a prophet, preaching repentance to the people of this kingdom, or otherwise denouncing the destruction of the capital city within a few years: "With an overrunning flood will God make an utter end of the place thereof, he will make an utter end; its place may be sought, but it shall never be found." I presume we should look upon such a prophet as a madman, and show no farther attention to his message than to deride and despise it: and yet such an event would not be more strange and incredible than the destruction and devastation of Nineveh. For Nineveh was much the larger, and much the stronger, and older city of the two; and the Assyrian empire had subsisted and flourished more ages than any form of government in this country: so that you cannot object the instability of the eastern monarchies in this case. Let us, then, since this event would not be more improbable and extraordinary than the other, suppose again, that things should succeed according to the prediction, the floods should arise, and the enemy should come, the city should be overflowed and broken down, be taken and pillaged, and destroyed so totally, that even the learned could not agree about the place where it was situated. What would be said or thought in such a case? Whoever of posterity should read and compare the prophecy and event together, must they not by such an illustrious instance be thoroughly convinced of the providence of God, and of the truth of his prophet, and be ready to acknowledge, "*Verily, this is the word that the Lord hath spoken, Verily, there is a God who judgeth the earth!*"

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SEPTEMBER 4, 1847.

Sixth Tent Meeting, AT BRIMFIELD.

[NOTE.—The first of this was written from the camp ground, for last week's paper, but was too late.]

Thursday Morning.

Having attended meeting with Bro. Stoddard at Worcester, Lord's-day, Aug. 22, I left there, in the first cars Monday morning, for Warren depot, about half way between Worcester and Springfield. The place of meeting, we learned, was 7 1-2 miles southward, and the carriage provided for us would not start for nearly two hours. While waiting, I was much interested in the conversation of brethren who had come to attend the meeting. One brother had come nearly three hundred miles, from Jefferson Co., New York. Another had come nearly sixty miles from Western Massachusetts, another from Hartford, &c. It was refreshing to see the interest thus manifested, in attending a meeting of those of like precious faith, and it was instructive to hear their Christian discourse.

We arrived at the ground about noon, having been carried by stage, over a beautiful farming country, where the waving harvests bore witness to God's faithfulness in fulfilling his promise made to Noah.

The great tent was pitched in a thick pine grove, about a mile and a half south-east of the village. The stage left us by the roadside, from which place we ascended by a steep path, about forty rods, where we found the encampment, pleasantly arranged on a spot nearly level. There are six tents, surrounding the large one, four of which are occupied by large and united companies, from Brimfield, Ware, Southbridge, and Palmer.

Bro. Himes spoke three times on the Sabbath, to large and attentive audiences, and again, Monday forenoon. He illustrated Dan. 2d and 7th, and spoke on the Christian's inheritance, and on the progress of Popery. Monday afternoon, I spoke on the promise, "If any man will do his will, he shall know of the doctrine." The third discourse for the day was by Bro. Lyon, of Hampton, Ct., on the "blessed hope." In the evening, we had a Bible class, and the ground was quiet at 9 o'clock.

Tuesday, Bro. Himes spoke on the Great Sabbath, from Heb. 4:9. I spoke on the parable of the nobleman, from Luke 19, and Bro. Heath, on the text, "Sanctify the Lord God in your hearts," &c.

Wednesday forenoon, Bro. Adrian gave an impressive and luminous discourse, on Dan. 11, making it manifest that the resurrection is close upon us. In the afternoon, Bro. Himes was listened to with deep interest, while he spoke on Jer. 8:18 to 9:2, illustrating the present condition of the Christian world, with great fidelity, and clearly showing that the signs foretold by Paul, in 2 Tim. 3:1-5, are strikingly fulfilled at the present moment. He also gave the third discourse for the day, on Titus 2:11-13.

Wednesday afternoon, the meeting was disturbed by twenty or thirty lewd fellows of the baser sort, who shouted out their shame, and called curses on themselves, by their shocking profaneness. Being treated with Christian kindness by the brethren of the tent's company, and others, they soon dispersed, without seriously interrupting the meeting. Their noisy exhibitions of folly and wickedness afforded a painful corroboration of Bro. Himes' discourse.

We are highly favored in having faithful and judicious managers of the tent. They are Bro. Lenfest, Bro. Smith, of Morristown, Vt., and our colored brother, Wilkins, of Philadelphia. They are all in good health.

We are, also, highly pleased, with the Camp-meeting committee, and their arrangements for the meeting. The number present is large for this place. They come from points widely scattered, in Massachusetts, Rhode Island, Connecticut, and Vermont, and it is delightful to see the unity of spirit which prevails. We have seen pleasing proofs that the truth has taken effect in several instances. The meeting is to close Friday morning.

Saturday Morning.

I cannot refrain from giving a more full account of this precious meeting. The place was one of great beauty. The brethren in the vicinity had cheerfully labored to make the spot convenient and agreeable,—expending at least twenty days' work in cutting down trees, clearing away underbrush, and preparing the ground for the tent. All this work they had well done, but they began to fear it would be almost in vain, when they found the brethren in so few of the neighboring towns would erect family tents around the large one.

On Lord's-day morning, the meeting commenced with the tent about two thirds full, and the number was still greater in the afternoon. Some were there who had heard little or nothing before, in illustration of the harmonious visions of the image and four beasts. From their attention, and the remarks they made in retiring, it was evident that truth gained a lodgment in their hearts.

Thursday morning, Bro. Adrian spoke on the seven trumpets. He read from Bickersteth's Signs of the Times, (an English book of great value,) an article strongly confirming the application we have given to the fifth and sixth trumpets, and remarked that the truth of this interpretation is so manifest, that one hundred commentators, whose names are given in that work, coincide in the same view. He then went on to show that this prophecy makes it plain that the sixth trumpet ceased seven years ago this month, and the time of the seventh comes "quickly," when the dead shall receive their reward, and those who "corrupt" or defile the earth, shall be destroyed.

In the afternoon, Bro. Himes read for his text, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" In his discourse, he took a wide range, beginning with the promise made to Adam, that "the seed of the woman shall bruise the serpent's head." He traced the fulfilment of this promise down to the first coming, death and resurrection of Christ, and showed that we have thus a sure pledge of the second coming of Christ, to judgment.

After he closed, the great tent was taken down, that it might be forwarded, in season, to New Milford, Ct. After this was done, Bro. Adrian again took the stand, and said he should say a few words in confirmation of the discourse we had heard in the afternoon. He then read Micah 4:8—"And thou, O Tower of the flock, the strong-hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." He remarked, that the first dominion was obviously that given to Adam at his creation. As the earth, in its original purity and beauty, was never seen by any of the human race, except Adam and his wife, so the earth restored will be possessed only by the second Adam,—the Lamb of God, and the bride, the Lamb's wife. He was listened to with deep interest, for half an hour, while he illustrated this subject.

During the intervals of the public services, prayer meetings had been kept up in the tents, with pleasing tokens of God's presence, in the quickening and refreshing of his children. But it is a striking indication of the power and malice of the wicked, that it was considered imprudent to use the liberty,—which the church exercised, even in the times of persecuting Herod, when James was killed, and Peter imprisoned,—of meeting at night for prayer. Even our Bible class was interrupted on Wednesday night. But when the tent had been taken down, and notice had been given that our public services had closed, the privilege of an uninterrupted prayer meeting was heartily enjoyed. I remained in one of the largest tents till past 11, and I do not know that I ever saw more union in prayer and praise, or heard more exulting testimonies to the power of God, in giving victory over the world.

It had been announced that our venerable brother, Freeman Pratt, of Southbridge, (father of Bro. Walter Pratt,) was to be baptized on Friday. We accordingly assembled at the stand, and after a few remarks from Bro. Himes, at about 9 o'clock, moved in procession down the hill. The candidate for baptism, who had been more than forty years a member of a Congregational Church, accompanied by Bro. Powell, formerly a Baptist Missionary in Canada and northern Vermont, moved forward side by side, together with Bro. Himes and myself. Then followed Bro. Pratt of Wales, who led in the soul-thrilling and appropriate music which enlivened our march. It was a scene of deep interest. All nature seemed hushed to breathless stillness around, while we moved down the worn hill-side path, which meanders through the green

vale towards the Thames River. The surrounding amphitheatre of hills, on which the calm blue sky rested, seemed like vast temple walls, within which their rightful King was to be acknowledged, by the observance of one of his parting commands.

On the banks of the stream, the gathered company united in singing:—

Salem's bright King, Jesus by name,
In ancient time to Jordan came,
All righteousness to fill;
'Twas there the ancient Baptist stood,
Whose name was John, a man of God,
To do his Master's will.

Down in old Jordan's rolling stream,
The Baptist led the Holy Lamb,
And there did him baptize;
Jehovah saw his darling Son,
And was well pleased with what he'd done,
And owned him from the skies.

Come, children, come, his voice obey,
Salem's bright King has marked the way,
And has a crown prepared;
O then arise, and give consent,
Walk in the way that Jesus went,
And have the great reward.

Behold, his servant waiting stands,
With willing heart, and ready hands,
To wait upon the bride;
Ye candidates your hearts prepare,
And let us join in solemn prayer,
Down by the water-side.

Before this last verse was sung, Bro. Powell had advanced a few steps into the shallow part of the water, where he knelt and offered fervent prayer. He then walked with our aged brother, up the middle of the stream, between the lines of interested spectators on the banks, and administered the ordinance prescribed by our departed,—coming Lord. A sister followed, and then a young brother. After him, another gray-haired man, and three other sisters successively acknowledged their Savior.

All seemed to feel the sentiment expressed by our Bro. Stickney, of Western New York, who said: "I never saw a baptismal scene so solemn as this."

We returned to the stand, and before separating commemorated the supper which our Lord, in parting with his disciples, commanded them to observe till he should come.

Thus our meeting closed, and as we bade brethren and sisters farewell, we heard from many lips, "It was better than we expected."

I am free to acknowledge that I had too little confidence in the plan of conducting the tent meetings. But I felt, in returning from this, that it alone had more than repaid the \$250 the tent cost, although, pecuniarily, it did not quite meet its expenses. Yet truth was disseminated, an interest was awakened, many were blessed, and a whole community witnessed proof that there is a faith which leads to the patient endurance of reproach, scorn, and abuse, which give its possessors boldness, and which they are in earnest to defend and promulgate.

One young man of seeming intelligence and candor, spoke to me on the ground, expressing his deep interest in what he had heard during the single day he attended, and his desire to learn more. I asked him to step into the tent of Bro. Himes, who gave him a package of publications, for which he seemed grateful. On the Sabbath, about \$10 worth of publications were given away, and \$25 worth were sold during the week. The attention of parents was called to the "Children's Herald," and thirty-nine new subscribers obtained.

May God's blessing attend the seed sown.
N. SOUTHARD.

AGREEABLE COINCIDENCE.—On Thursday, the 26th ult., we first learned of Dr. Elliott's work on the Revelation, and wrote down its title as that of a work we should like to peruse. On Monday last, only four days afterwards, we found it lying on our desk, having been forwarded by the last steamer, from some friend in England, we have not yet learned whom, there being no letter accompanying it. But the sender has our thanks. The work is comprised in four 8 vo. volumes, of about 500 pages each, and is entitled "Horne's Apocalypica; or, A Commentary on the Apoca-

lypse, Critical and Historical;" including also an examination of the chief prophecies of Daniel, illustrated by an Apocalyptic chart and engravings, from medals and other extant monuments of antiquity. By the Rev. E. B. Elliott, A. M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge. Third edition; revised, corrected, and improved; with an Appendix containing, besides other matter, a sketch of the history of Apocalyptic interpretation, and indices. London: &c.

This is the most elaborate work we have ever met with on the Apocalypse, and contains a mine of historical information illustrative of the prophecies. The author is of the millennialist school, and we may differ from some of his deductions. We shall, however, anticipate a rich feast in its perusal, and hope to enrich our columns by copious extracts of valuable thoughts for the gratification of our readers.

The Joys of Religion.

(Concluded.)

The joys of the late EDWARD PAYSON were yet more transporting. "I have no heart to speak or write," he says, "about anything but Jesus; and yet I have but little patience to write about him in our miserably defective language. O for a language suitable to speak his praises, and describe his glory and beauty! But they cannot be described. None but the Father is able to comprehend all his excellence. Yet various, great, unsearchable, infinite, as are his excellencies, they are all ours: our Savior, our Head, our flesh and bone. O wonder!—how passing wonder is this! Methinks, if I could borrow, for a moment, the archangel's trump, and make heaven, earth, and hell resound with 'Worthy is the Lamb that was slain!' I could contentedly drop into nothing. But no—I should wish to live, and make them resound with his name through eternity." The following passage shows how happy he felt in the surrender of his own to the will of God: "O what a blessed thing it is to lose one's will! Since I have lost my will, I have found happiness. There can be no such thing as disappointment to me, for I have no desires but that God's will may be accomplished." At another time he said: "It seems as if all the bottles of heaven were opened; and all its fulness and happiness, and I trust no small portion of its benevolence, is come down into my heart." "A single heart, and a single tongue, seem altogether inadequate to my wants; I want a whole heart for every separate emotion, and a whole tongue to express that emotion. I can find no words to express my happiness. I seem to be swimming in a river of pleasure, which is carrying me on to the great fountain." In his dying hour, he said, "O how different is this from the state of a man who is prepared to die. He is not obliged to be crowded reluctantly along; but the other world comes like a great magnet to draw him away from this; and he knows that he is going to enjoy,—and not only knows, but begins to taste it,—perfect happiness; for ever and ever; for ever and ever!" "I can say, The battle's fought, and the victory is won! The victory is won, for ever! I am going to breathe in an ocean of purity, and benevolence, and happiness, to all eternity!" While speaking of the rapturous views he had of the heavenly world, he was asked if it did not seem almost like the clear light of vision, rather than that of faith? "Oh," he replied, "I don't know—it is too much for the poor eyes of my soul to bear! They are almost blinded with the excessive brightness; all I want is to be a mirror, to reflect some of those rays to those around me. My soul, instead of growing weaker and more languishing, as my body does, seems to be endued with an angel's energies, and to be ready to break from the body, and join those around the throne." A friend with whom he had been conversing on his extreme bodily sufferings, and his high spiritual joys, remarked—"I presume it is no longer incredible to you, if ever it was, that martyrs should rejoice and praise God in the flames and on the rack?" "No," said he, "I can easily believe it. I have suffered twenty times—yes, to speak within bounds—twenty times as much as I could in being burnt at the stake, while my joy in God so abounded,

as to render my sufferings not only tolerable, but welcome."

The Memoirs of Pious HOMER should not be passed over in this examination.

Queen MARY II. was undoubtedly a Christian. In her last illness she declared, "that she experienced the joy of a good conscience, and the powers of religion giving her supports which even the last agonies could not shake." "Such was her peace in her latter end, that though the symptoms showed that nature was much oppressed, yet she scarce felt any uneasiness. Her bearing so much sickness with so little emotion, was for a while imputed to that undisturbed quiet and patience in which she possessed her soul. But when she repeated it so often, that she felt herself well inwardly, it then appeared that there was a particular blessing in so easy a conclusion of a life, that had been led through a great variety of events, with a constant equality of temper. And thus this most excellent princess put off mortality, and passed from an earthly to a heavenly crown, 'a crown of glory that fadeth not away.'"

A like example is seen in the case of Lady HUNTINGDON. As death drew near, she often repeated, with great emphasis, "The coming of the Lord draweth nigh! Oh, the coming of the Lord draweth nigh!" adding, "the thought fills my soul with joy unspeakable." At another time—"All the little ruffles and difficulties which surround me, and all the pains I am exercised with in this poor body, through mercy, affect not the settled peace and joy of my soul." But a few days before her decease, she said to a friend, "I cannot tell you in what light I now see these words—'If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.' To have in this room such company, and to have such an eternal prospect, I see this subject now in a light impossible to be described. I know my capacity will then be enlarged, but I am now as sensible of the presence of God, as I am of the presence of those I have with me."

The experience of the wife of the elder President EDWARDS is full of the delight which she took in God. Listen to some of her religious exercises:—"The peace and happiness which I hereupon felt, was altogether inexpressible. It seemed to be that which came from heaven; to be eternal and unchangeable. I seemed to be lifted above earth and hell, and 'out of the reach of everything here below, so that I could look on all the rage and enmity of men and devils with a kind of holy indifference, and an undisturbed tranquillity. The whole world, with all its enjoyments, and all its troubles, seemed to be nothing. My God was my all—my only portion. No possible suffering seemed to be worth regarding: all persecutions and torments were a mere nothing. I seemed to dwell on high, and the place of defence to be the munition of rocks." One more passage must suffice. On another occasion, she gave vent to these beautiful thoughts:—"I seemed to myself to perceive a glow of divine love come down from the heart of Christ in heaven, into my heart, in a constant stream, like a stream or pencil of sweet light. At the same time, my heart and soul all flowed out in love to Christ; so that there seemed to be a constant flowing and re-flowing of heavenly and divine love from Christ's heart to mine; and I appeared to myself to float or swim in these bright, sweet beams of the love of Christ, like the motes swimming in the beams of the sun, or the streams of his light which come in at the window. My soul remained in a kind of heavenly elysium."

A brief extract from the life of Mrs. JONSON shall conclude this examination. All who have read her Memoir will recollect that, previous to her becoming a Christian, she was exceedingly fond of the gayest circles of life. But religion gave her entirely new tastes and desires, and opened to her sweeter and purer sources of enjoyment; and this was her confession:—"I do not desire my portion in this world. I find more real enjoyment in contrition for sin, excited by a view of the adorable moral perfections of God, than in all earthly joys. I find more solid happiness in one evening meeting, when divine truths are impressed on my heart by the powerful influences of the Holy Spirit, than I ever enjoyed in all the balls and assemblies I have attended during the seventeen years of my life. Then when I compare my present views of divine things with what they were last year at this time, I cannot but hope I am a new creature, and have begun to live a new life."

Correspondence.

Exeter Camp-Meeting.

In the last "Herald," I noticed a call on me to furnish an account of this meeting. It would afford me great pleasure to comply, if I were capable of doing anything like justice to the best conducted camp-meeting that I ever attended. However, for the encouragement of the brethren, I will endeavor to give a brief statement of its arrangement and results.

The ministering brethren met to consult and adopt such measures as would appear the most judicious for the order, harmony, and government of the meeting. After the committee and superintendent were chosen, the question was asked by Bro. Himes, What shall be the order of exercises? Bro. Plummer proposed, "that the small tent-meetings should be entirely dispensed with." This new proposition, to abolish one of the principal features of a camp-meet, elicited many interesting remarks, and the utility of such a move was so plainly seen, that it was carried with perfect unanimity.

The following arrangement was then adopted. The whole "camp-family" to be called together at 5 A.M. for family devotion. A meeting for prayer and exhortation, at 8 1/2 A.M. Preaching at 10 A.M., 2 and 6 P.M. The 6 o'clock service should close the exercises of the day, and notice be given, that all not connected with the camp be requested to leave the ground at the close of this meeting. The intermissions at noon, and between the afternoon and evening services, were left for social intercourse, private devotion, and singing.

By such an arrangement, the reader will see that the day throughout was occupied in a rational and profitable manner, and every inducement for a riot or disturbance was effectually removed. Instead of the confused noise of the different tent-meetings, (those nurseries of religious frenzy,) as formerly, our prayer and exhortation seasons were held in one body, similar to meetings of the kind at our annual Conferences, and the intervals, at noon and between the afternoon and 6 o'clock services, we improved in such a way as served to strengthen the bonds of Christian affection, and to shed a subduing influence over the unhallowed passions of the wicked. At these times of relaxation would be seen scattered over the ground little circles of brethren, conversing about the state of the cause, and the things pertaining to God's everlasting kingdom, whilst a larger company were engaged in singing some of the soul-stirring songs of Zion, making the whole encampment to ring and re-echo with notes of praise, whilst around them would be collected many poor ungodly sinners, listening with apparent interest and softened hearts, to the sweet music so peculiarly appropriate to those who are looking for a speedy redemption. As my eye rested on this heavenly choir, and then took a survey of the lovely prospect spread out before me, and noticed the happy effects of good order among ourselves, and saw every brother and sister acting like intelligent, thoughtful, and reasonable beings, I thought if our former camp-meetings had been of like character, how infinitely better would it have been for the precious cause of truth. But let the mistakes of the past learn us wisdom for the future.

As it regards the preaching, I have heard many remarks, and but one expression. It was entirely free from visionary and fanciful interpretations, and of that nature well calculated to instruct, and establish the hearers on the great truths of God's word, and very far from administering the least portion of food to a morbid appetite. The different subjects selected were appropriate, and adapted to the wants of the brethren, and to impress others with the truth and importance of the position we occupy.

Bro. Cummings presented "the Two Covenants,"—Bro. Churchill "the Promises made

to the Fathers, viz., LAND!"—Bro. Hawkes gave a sweet discourse on "Faith."—Bro. Hale presented "the Hope of the Church."—Bro. Plummer preached a superior discourse on, "What man was, originally, what he now is, what he should be, and his destiny."—Bro. Himes addressed a very attentive and solemn congregation Sabbath afternoon, occupying about two hours, on "Fulfilled and Unfulfilled Prophecy," a sermon that is still ringing in the ears of the unbeliever, and if he repent not, will be a swift witness against him in the great reckoning day.

The effects of this meeting cannot be otherwise than beneficial to the cause. Many things connected with former camp-meetings have caused them to become a reproach to the cause of Christ, and to fall into disrepute even among many good Christians; but the absence of all rum and beer stands,—those public nuisances,—the unprecedented order and quietness, the high tone of the preaching, has, so far as this region is concerned, in a great measure redeemed the character of Advent camp-meetings. Bro. Himes made a true remark at one of the conference meetings, that "the Adventists were glad to bear all the stigma and persecution that may come in consequence of receiving and believing the unpopular truths of the Bible;" but we are weighed down beneath a cruel weight of prejudice, which is not the legitimate result of the doctrines attached to the immediate coming of Christ, and for the cause's sake we ought to relieve it, if possible of this cumbersome load, which is greatly retarding our progress, and shutting us out from reaching many that we could reach were it otherwise. Such "big tent" meetings as this one, will accomplish an incalculable amount towards effecting this desirable object: it has in a great measure done this for us here. Let me give an illustration. I spent the last Sabbath at Exeter, and met with a brother while there, who said that he lived in a hot-bed of infidelity, and many of them turned out to see and hear the deluded fanatics; but when they returned, their estimation of the "Millerites," and of the doctrines they believe, had undergone a wonderful change.

I also know of some who had once rejoiced in the hope of speedy redemption, but the passing of time,—the errors into which many had run,—and the divisions that arose in our midst, had caused them to stumble and apostatize; but under the influence of the meeting they were again touched by the power of truth, and awakened to a sense of their danger. In a word, the judgment day will make manifest the extensive good done at that blessed meeting, for the cause of our beloved Master.

One pleasing fact should have been mentioned, viz., our evenings were as quiet and peaceable as our homes. There being no object or excuse for the rabble to continue on the ground after dark, and it being requested that they should retire at the close of the last service, they went away with as much order and propriety as we generally witness at the close of our meeting-house services.

This camp-meeting could with perfect fitness adopt the language of Paul to the Corinthian church, "God is not the author of confusion (tumult, disturbance), but of peace."

Dear reader—I cannot close this hasty and imperfect sketch, and freely lay down my pen, without first addressing a few words especially to you.

Bro. Himes is now straining every nerve, and bringing every effort to bear, for the benefit of the cause you profess so dearly to love. Every week he is sending you a sheet filled with rich matter, eminently suited to cheer the heart, enlighten the understanding, and defend and propagate "the word of the kingdom." It has never descended into the sectarian ditch, and daubed itself with the filth of narrow minded bigotry, taking up some theological minor point, upon which the best Christians have differed, and casting it like a fire-brand among us, to serve a selfish opinion, thereby creating a prejudice and division among the brethren, and cutting off its usefulness with others. It is just precisely what it professes to be, an "ADVENT HERALD!"

He is publishing the best of English works touching this doctrine, for your personal good, and is also scattering them among unbelievers "without money and without price." At the Exeter meeting I heard him offer to the perishing multitude around, some ten dollars' worth, only on condition that they should read them, and they received them, after listening to a solemn appeal, with evident good motives. God bless those messengers of truth.

These large tent-meetings he is pushing through the land, amid many discouragements and trials, penetrating into new fields of labor, and often not receiving enough to defray the

expenses necessarily attendant on such a project.

And now, dear brother or sister, permit me to inquire, Are you doing all that you can to assist in helping forward these generous and Christian-like plans to advance the cause of your Master? Remember what the apostle James has said—"Faith, if it hath not works, is dead. . . . Ye see then how that by works a man is justified, and not by faith only." Open then your hands, and by your liberality, as well as sympathy, help him and his beloved associates in their exertions to benefit your fellow men, who are rushing carelessly towards the judgment seat of Christ. Awake to the loud demands of this glorious cause. Rally around the standard of truth, and keep the flag, with its significant motto, "THY KINGDOM COME!" floating in the breeze at mast-head, until the bursting heavens shall reveal the King in his beauty and glory, "to give every man according as his work shall be."

J. P., jr.

Westford Camp-Meeting.

Bro. Himes.—It will no doubt be interesting to you and to the readers of the Herald, to hear that our little camp-meeting at Westford was favored with God's peculiar presence and blessing. We commenced the 14th of August, and closed the 19th.

I left home on Saturday for the ground, feeling that the numbers would be so few and feeble, that but little good could be anticipated from the meeting. But before it closed, we experienced the truth of that Scripture, that it is "not by might, nor by power, but by my Spirit, saith the Lord." It was good to be there, for God was in the camp. Several who left home with their harps on the willows, got them strung again to the praises of God. One interesting characteristic of the meeting was union. All seemed inclined to speak the same thing. There was no disposition to find fault one with the other, but all seemed to feel that their business there was with God and themselves: and the united testimony of all was, "It is good to be here." We have already witnessed some of the good effects of the meeting in this place. Friday evening last, and Sunday, the Lord manifested his presence in our midst unusually glorious. The atmosphere seemed much like that of '43.

Another thing for which we have reason to be thankful for, was protection whilst surrounded by wicked men. On Sunday evening about seventy of the "baser sort" assembled at a rum tavern about a mile and a half from where we were, and after they had filled themselves with ardent spirit, they purposed to come to the camp and break us up. But from some cause their rum union failed them, and they turned one upon the other, and after a severe conflict among themselves, they relinquished their purpose, and the saints slept safely in the wilderness, and knew not of their plan until the next day.

Now, dear brethren, is it not clear from the prophetic numbers, the trumpets and seals of Revelations, and the signs in heaven, on earth, in the church, and the world, that we are on the eve of the grand and glorious day of eternal release? I have never been more confirmed in the belief that God is in this Advent movement than at present. May God sustain us in the glorious cause, strengthen our faith, confirm our hope, and impart unto us patience; for the coming of the Lord draweth nigh.

Yours, in the patient waiting for the ending of the days,
PHILO HAWKES.
Lowell (Mass.), Aug. 23d, 1847.

Man's First Duty.

That there are many men who are anxious to do right, to benefit their fellow men, and to be of some use in the world, who often fail to do the good they desire, is plain to every sound mind. There are others,—less gifted, less learned, and to all appearances very ignorant of those questions which in the eyes of the world constitute one "wise,"—are more successful in their endeavors to do good, and as a general thing, choose that course of action at the commencement of any great undertaking, which in the end is proved by experience to be the most consistent course that could be adopted; and thereby in the end proved to be wiser in reality than the first class. Why is it so? Simply because one is wise in the wisdom of this world, and the other is wise "in the wisdom that God teacheth." These things are too apparent to need a labored argument to prove. A man may be a perfect master of all the arts and sciences, thoroughly read in

* A white flag with this inscription is displayed over the big tent.

history, and understand correctly all the languages, and occupy the "highest seat" in the academy of worldly knowledge; yet if he is deficient in the wisdom derived from the written word of God, he is less fit to take the lead in those great questions which have a moral bearing upon man, or tend to ameliorate his condition, than one who makes the Bible his guide, although he may be comparatively ignorant in worldly knowledge. It is true all worldly knowledge, as it is termed, is profitable to men, if the right use is made of it; and very useful when connected with the knowledge of God. But weighed in the balances, it amounts to little compared with the knowledge obtained from the Scriptures, when brought to bear upon those questions which interest mankind most. To be more precise, the Scriptures are "profitable for doctrine, for reproof, for correction, and instruction in righteousness." Obey them, and a man is made perfect. Give heed to, and understand them, and he is even thoroughly furnished unto all good works.

The first duty, then, for men to attend to, if they would be successful in their endeavors to do good to others, is, to seek the wisdom that cometh from above. The prophet David says, "I have more understanding than all my teachers: for thy testimonies are my meditations. I understand more than the ancients, because I kept thy precepts. Thy word is a lamp unto my feet, and a light unto my path." Are we taught by the infidel, that instead of it being the highest virtue to keep our propensities and evil passions in subjection, it is contrary to this, viz., "the highest virtue to unbridle them, and seek any and every way to gratify them?" direct him to the words of Paul, where he says it was necessary for him to keep his "body under, lest after he had preached to others, he himself should become a castaway." Are we told that the Bible is a fable? point to fulfilled prophecy. Do they tell us to hold our peace? "preach the word." 2 Tim. 4:2. Do they teach us that it is right to carry on a bloody war for the object of adding more slave territory, and to bind tighter the chains of slavery around our fellow men? refer them to Isa. 58:6—"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Does the miser and covetous man tell us that it is right to sell intoxicating drinks? refer them to Hab. 2:15—"Wo unto him that giveth his neighbor drink, that putteth thy bottle to him and makest him drunken also, that thou mayest look on their nakedness." And to Prov. 23:29-32—"Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Does the progress of the age, or worldly-wise men teach us that the time of Christ's coming is not revealed? point them to the prophecies of Daniel, John, &c.—"When ye shall see all these things, know that it is nigh, even at the doors." Matt. 24:33. Do they teach us that death is the gate to endless joy, and that we should look and prepare for death, instead of looking for the appearing of Christ? point them to Matt. 16:27—"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." To Rev. 22:12—"And behold, I come quickly; and my reward is with me, to give every man according as his works shall be." To 2 Pet. 3:12, 13—"Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for a new heavens, and a new earth, wherein dwelleth righteousness." Do they teach us that the Jews as a nation must return to Palestine? point them to Gal. 3:28, 29—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Thus we see that there is abundance of plain and positive testimony sufficient to enable us to successfully meet every controverted point, and guard us in spiritual as well temporal matters. Have we in the least grown

cold or lukewarm in the service of God? consider Rev. 22: 17—"And whosoever will, let him take the water of life freely."

H. BARRINGER.

Troy (N. Y.), Aug. 15th, 1847.

LETTER FROM BRO. A. C. JUDSON.

Dear Bro. Himes:—I have recently returned from an excursion of several hundred miles through the western part of this State and northern Ohio. During the time, I saw many of those precious souls who are looking for the return of our blessed Lord, and with some of them I had blessed seasons. There is, however, one general fact, that is painfully true of a majority of Adventists, I fear. It is, that the glorious truths we cherish concerning the coming and kingdom of our illustrious Prince, who is to reign in triumph and peace, has, to a very great extent, lost its power on the heart. I saw no particular want of conviction on the subject, or an unwillingness to express that conviction; but a want of the realization of those truths, or rather, that faith that appropriates them to the mind with the power of a reality. Brethren and sisters seem to need that living faith in those things that, at the mention of the name of Jesus, or the glorious kingdom, would set their hearts on fire for the coming day. These truths once had that power.—Why should it be less so now?—"Our salvation is nearer than when we believed." Why not increase in love to the things for which we hope, as we approach the solemn day when we are to come into their possession?

But is it true of Adventists elsewhere? Are they becoming less zealous in the cause? Less dissatisfied with this world? Less in love of that indescribable glorious world which is promised in the blessed word? Are those glories to be any less a reality?—any less valuable? Will they not be as much needed?—will not all perish without them? Why, then, should love decline? The Spirit of God be grieved? Why should truth lose its power, and a world be strengthened in sin? My soul is filled with unutterable anguish at the thought, that these things may be true. If they are true, whence the cause? Is it because hope is deferred? "The just shall live by faith." "By faith ye stand." Is it because sin abounds, and blasphemers are bold? "Have faith in God." "All things are possible to him that believeth." Are the preachers and defenders of our precious faith abating in their love, or zeal, or faith?—"Like people, like priest." Is here a cause of a declension in the life and power of religion? I, the least and most unworthy of all, have felt this death-like stupor and sleep on my soul to a lamentable extent. Heaven help me to shake it off for ever. I have heard others complain of the same evil in their case. Some have said that our papers were not as spiritual, and as good food to the soul as formerly. I am writing to the "Herald," and therefore will not speak of others.

My dear Bro. Himes, how is it with you? Do the multitude of cares on your mind keep you from your closet?—from close communion with God? Do you feast daily on the love of Christ? Is it shed abroad abundantly in the heart by the Holy Ghost? O, that God would give you daily an unction from the Holy One!—that he would baptize you afresh for the important work that he has called you to perform, and that he would save you from ever sitting down at your table, feeling that *something* must be written to fill the paper. O, that God would pour around your mind the glorious things of the kingdom, with allegories and illustrations from heaven so clear and distinct, and vivid, that, after having condensed and filled the "Herald" with their soul-stirring power, the great effort should be, to keep back what seemed burning to be expressed. The Lord confer these blessings also on others that write. Let correspondents feel when they write, that they will warm or chill thousands of hearts that love Christ and the kingdom. Let them come from the mercy seat with hearts warm with the love of Jesus, and bursting to give utterance to those life-giving truths that gush from a Savior's heart. May all feel their responsibility, and act with reference to the coming day, which is at hand. And if readers would remember those that write, and especially those that are called to conduct the papers, fervently before the mercy seat, they also would be better prepared to profit by what they read.

I have spoken freely: perhaps too freely for the public eye. If so, put this letter in your private files, or elsewhere. But the Lord save us from a stupor that is worse, if possible, than death itself; that at his appearing the greatest possible number, with us, may be admitted into his heavenly kingdom.

Yours, hoping, trusting, waiting, and, I hope, watching.

Jamestown (N. Y.), Aug. 12th, 1847.

LETTER FROM BRO. ELIADA TUTTLE.

Bro. Himes:—Although a stranger to you, yet permit me as a friend, to express my best wishes for yourself, the success of your paper, and the prosperity of the Advent cause. I have never been identified with the great body of Adventists, yet I feel a growing interest in the cause of Bible Adventism. I cannot resist the conviction,

that the discussion of its animating doctrines, at the present day, are highly necessary, whether the end of all things is at hand or not. The theory ought to be known, provided the world is to continue yet for centuries, that mankind may have a pure Christianity; and if the closing scene of earth's drama is just upon us, it certainly should be understood, that we may be in a state of preparation for it.

Like the great mass of the Baptist denomination, of which I am a member, and a professed preacher, I was educated in the belief of the world's speedy conversion, when human society and governments would be revived and established on better principles, and false systems of religion be done away, and that this revolution in the affairs of men would become the answer to our Savior's prayer, "Thy kingdom come." But after a candid and impartial examination of this momentous subject, I am led to the irresistible conviction, that although the gospel dispensation is described as the preparatory state of the kingdom, yet in its complete and triumphant state, will not be established until Christ personally comes again, which prophecy, and the religious and political state of the world show cannot be far distant.

What a contrast between the kingdom as taught by modern divines, and that taught by the Bible. The former includes the amelioration of man as a resident of this world; the latter reveals the new creation diversified with endless forms of beauty, magnificent beyond conception, and peopled with a race once prisoners of the grave, but here enjoying all the blessedness of a perfection of character and place! The mind is overpowered by its efforts to comprehend the magnitude of the kingdom. The imagination reels in its mighty endeavor to search out and grasp its ever-increasing glories.

Though coinciding with you in all the great fundamentals of the Millennial doctrine, yet I have never believed in *revealed* specific time, except that of the *age* of the Advent, which reason, analogy, and the Bible, all declare may, and probably will be soon.

Perhaps I may have incurred the charge of "slowness to believe," inasmuch as it was subsequent to 1843 that my views were changed. I have, however, a source of pleasure in the thought, that my conversion to Adventism was not the result of excitement, but of a calm examination of the subject. I never yet have heard an Advent lecture, or seen but a few of your publications.

For some two or three years I have preached but little, in consequence of bad health, but during this time, limited as has been my intercourse with society, I have not failed to perceive that Adventism has effected an astonishing revolution of opinion in the several religious denominations—greater, I have thought, than what Adventists themselves are aware of. With only a few in number, and that few frowned upon by the influential, and with an extremely limited means, they have moulded a large amount of Christian mind to a class of truths of momentous interest. Their doctrines have mysteriously wound themselves around the heart of the religious world, silently subjecting it to their influence, until there are numbers in connexion with the churches, unknown to professed Adventists, who are waiting for the "consolation of Israel," in the second appearance of Christ. This surely resembles the success of the gospel in primitive times. Adventism is one of the great events of the age.

Yours in the belief of the coming kingdom.
Clinton (N. Y.), Aug. 1847.

[We hope to hear from Bro. Tuttle often. We are pleased to learn that so many clergymen, in the different denominations, are looking with interest to the doctrine of the Advent, and that it is being appreciated by God's people. We will send the paper to your address. Accept it free, if you please.]

LETTER FROM BRO. R. V. LYON.

Dear Bro. Himes:—Our work is not done. God has yet mercy in store for those who are willing to be drawn by a Father's love. Angels are waiting to carry the news to heaven, that the dead is alive, and the lost found. Everything around bespeaks the willingness of God to save such as can be reached by the power of divine truth. Now and then the good Lord is choosing one here, and another there, and thrusting them into the field, and in his name they are going "forth, bearing precious seed," and the promise is, that they "shall return again rejoicing, bringing their sheaves with them." What a blessed day that will be, when "he that soweth, and he that reapeth, shall rejoice together." My dear brother, we need much of the spirit of our divine Redeemer to prepare us for the work of preaching the glad tidings of the kingdom at hand. Brethren who are called of God to this great and glorious work of giving this last note of warning to the nations of the earth, think of your responsibility—of the greatness of that work with which infinite wisdom has entrusted to your care; of the account that you must give to him if you prove recreant to your trust. Paul says, "Wo is me if I preach not the gospel!" And this wo

will rest upon us if we preach not the gospel. And while we endeavor to show men that it is a gospel of life and immortality, and not a gospel of death, we must also keep before their mind the ruined condition they are in in consequence of sin, and the necessity of being born again, and of coming out from everything that is human, and being fully identified with the gospel of the kingdom, in order that they may stand in the burning day of the Almighty.

Brethren, if Paul had occasion to cry out in view of the greatness of his work, "Who is sufficient for these things?" well may we, who are entrusted with the last proclamation that God purposed should be given to this fallen world, also thus cry out. Brethren, if we have a right view of our work, and of the character of him who has called us to it, instead of seeking to make ourselves of some reputation among men, it will be our object to secure that trait of character which John the Baptist possessed, which made him so successful in leading men not to look on him, but on the Lamb of God, that taketh away the sin of the world. When I see a man that is seeking to exalt himself, instead of Jesus, it looks to me as though Jesus had never been made to him "wisdom, righteousness, sanctification, and redemption." For those who have received Jesus, always seek to hide themselves behind the cross of Christ, both in their public and private duties, and to esteem his name above every name.
Hampton (Ct.), Aug. 16th, 1847.

LETTER FROM BRO. F. FOWLER.

Dear Bro. Himes:—It is in the multiplicity of business that I sit down to write you a few lines. Brother and Sister Chapman, of Hartford, Conn., have been laboring in this place for a few days, on the subject of the speedy coming of our Lord and Savior Jesus Christ, to take to himself the kingdom, and to rule on David's throne; and I do sincerely believe that their labors have not been in vain in the Lord. The preaching, however, seems to take more effect on those in the highways and hedges than on that part of community who are fenced in the churches by profession. Notwithstanding, a few professors, that have been hostile to what they term Millerism, have, by listening to the doctrine, had their prejudices measurably removed. We feel to thank the good Lord that he put it in the heart of Bro. Chapman to make us so timely a visit, and to preach to us the everlasting gospel, saying, "Fear God, and give glory to him, for the hour of his judgment is come." We verily do believe that we are living in that time of the world's history; and accordingly, we have formed a little band, with a full determination to forget not to assemble ourselves together often, and to exhort one another daily, and so much the more as we see the day approaching.

I would say for the encouragement and gratification of Bro. Chapman, as he requested me to write a few lines for the "Herald," that Dr. P. and his wife set up a family altar immediately after he left, and that we have met together every few evenings since, for the purpose of reading the word and praying to God, that he might lead us into all truth, and preserve us blameless unto the coming of the Lord. Mr. B., an inmate of the Doctor's family when Bro. Chapman was with us, and who appeared to be quite skeptical at the time, has been with us in our meetings, and by listening to the doctrines advanced in proof of our blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, has concluded to throw his skepticism to the winds, before the Lord shall arise to shake terribly the earth, and has now united with us in prayer and praise to God for his merciful dealings towards such unworthy worms of the dust.

My prayer to God is, that he may prosper your efforts in publishing the "Herald." As we seldom hear Advent preaching, it would be a consolation to us to have a short sermon in the Herald at least once in two weeks, on some of the most important points touching our blessed hope. Yours, waiting for the purchased possession.
Wolcott (N. Y.), Aug. 9th, 1847.

LETTER FROM BRO. R. HUTCHINSON.

Dear Bro. Himes:—I was very sorry that I could not see you upon my arrival from England; but I hope soon to see you, as I purpose, according to request, to attend the meeting at Ferrisburgh, Vt.

Since my return to Canada, my time has been chiefly employed in visiting our different congregations. I have been much cheered in seeing many of my old and tried friends in the Advent cause, and who are still clinging to that blessed hope. However, there needs a quickening,—a greater devotedness to every good word and work,—a more enlarged spirit of patient, active waiting for Christ. May the Lord send us a gracious rain.

I was pleased to see the following words in a late "Herald":—"We see no way to avoid a further prosecution of the mission to the old world, after our summer campaign. May God direct; and may his name be glorified." A further prosecution of the mission is certainly very desirable. It is desirable, because much needed, and much wished by many sincere and practical

friends of the cause in England and Scotland. And I do hope that, after the summer campaign, or soon, you will, if time continue, be able to revisit those countries, which would greatly cheer many of the children of faith, and I believe would much further the cause of truth. But more on these matters when I see you face to face.

P.S. I should like to say to the brethren in Canada West, who have sent for me to go there, that I do not see my way clear at present, but that I should be pleased to labor once more with them in the gospel of the kingdom, and I hope to be able to do so by-and-by, if the Lord will.
Waterloo (C. E.), Aug. 19th, 1847.

Bro. A. WELLS writes from Sugar Hill (N. H.), Aug. 30th, 1847:—

Bro. Shipman still is very sick, not having been able to sit up since he arrived here. His fever (typhoid) has not turned; he will probably be better or worse when that leaves him. We entertain hopes that he will be better. But we have doubts. He is not so well this morning.

Our late conference here was good. Bro. Barnham preached to the satisfaction of all who love the doctrine of the speedy advent of our Lord.

We held our meeting on Sunday in the old meeting-house, it having been offered for our use by the preacher. It was full. After public services, the Lord's Supper was administered to about two hundred, and we had a blessed good time.

Lines

Composed on the death of two interesting little girls, children of Elder I. E. Jones, of New York.

Go, spirits pure, to realms of rest,
Where innocence is ever blest;
A parent's fond and warm embrace
Could not supply a Savior's place.

Sleep, mould'ring dust, in silence here,
For near you lies a mother dear;
Not many years will pass away,
Ere Christ will animate your clay.

Then parents fond and children dear
Will meet the Savior in the air,
And join the ransom'd host to praise
The King of kings through endless days.

Afflicted soldier, lone and drear,
Toil on, for soon the trump you'll hear;
Then Christ will sound a sweet release,
And usher in the dawn of peace.—

The earth appear in vernal bloom,
Saints worship God from moon to moon,
And range the far extended plain,
And smile o'er grief, and toil, and pain.

New York Aug. 2d.

OBITUARY.

"Blessed are the dead who die in the Lord."

DIED, in Casco, Me., Aug. 15th, Mrs. ANN STAPLES, wife of Bro. James Staples, aged forty-nine years. Sister S. sought and found the Savior some sixteen years ago, and soon after joined the Free-will Baptist church, of which she remained a worthy member until her death. Her house was a home for the servants of God, as many can testify. Sister S. became interested in the great and glorious truths of the coming of the Lord, and fell asleep in the faith, that Christ would soon destroy death and spoil the grave, and give his saints the everlasting kingdom under the whole heaven. She has left a husband and one son to mourn the loss of a faithful and affectionate wife and a kind mother; but they mourn not as those who have no hope, for God has promised that those who sleep in Christ will God bring with him. May the blessing of God rest on the husband and son in their affliction. The funeral was attended by the writer, who delivered a discourse founded on Job 14:14—"If a man die, shall he live again?"

Sister, peaceful be thy slumber,
Peaceful in the grave so low,
Here no more thou'lt join our number,
'Thou no more our songs will know.

Soon again we hope to meet thee,
When the day of time is fled;
Then in heav'n with joy we'll greet thee,
Where no parting tear 'll be shed.

JOSEPH FILES.

DIED, in Boston, Aug. 25th, 1847, HELEN SUSANNAH BENT, aged 18 months and 4 days; daughter of Charles and Zebudah Ann Beular, recently from Nova Scotia.

Go, little cherub, go;
On Jesus' breast recline.
Thy sorrowing mother's woe,
Sweet Helen, can't be thine.

Though thou art absent now,
Perchance thou'rt hovering near:
With joy it lights the brow,
And checks the falling tear;

Bids her from earth look up
To our pure, holy home,
Like Him who drank the cup,
Saying, "Thy will be done!"

"Return as Mr. Brown has."

WHO SHALL "RETURN?" It is with sincere pleasure that we read such notices as the following, which respects Mr. Brown, who was an acceptable and useful Baptist minister in Portsmouth, N. H., but was carried away with the theory of Mr. Miller, in relation to the coming of Christ, in 1843, and left his brethren to proclaim it. If many others, who were taken with the same error, should return as Mr. Brown has, doubtless it would be better for themselves and others.—S.—[CHRISTIAN HERALD.]

Rev. F. G. Brown, of New Bedford, has supplied the pulpit of the First Church, this city, for the last four weeks, during the absence of Rev. Mr. Neale, the pastor, much to the acceptance of the congregation. It gratifies us to be authorized to say that Bro. Brown is fully identified as a member and minister of our denomination, and sustains to it the same relations of cordial fellowship, as in former years. He is an interesting, and, we believe, a devoted minister of the gospel, prepared, and we trust, destined yet to perform good service "in the kingdom and patience of Christ."—[REFLECTOR.]

With the above reference to Bro. Brown from the columns of the "Reflector," we are highly gratified. It is honorable to the head, the heart, the hand, which furnished it, for its manliness, its frankness, its Christian good will towards "a devoted minister of the gospel." Would to God we might have the "sincere pleasure" of seeing something of a similar character from the hands of "S." of the "Christian Herald." Is he beyond receiving an improving hint from it? It is only a part of the truth, to say, that "Mr. Brown was carried away with the theory of Mr. Miller, in relation to the coming of Christ in 1843." Nor do we know of any "others, who were taken with the same error," now known as Adventists, who are "carried away with" it. What is there then, of sense, what is there gentlemanly or "Christian," in this affected concern that "many others" should better themselves by returning "as Mr. Brown has."

Mr. Brown's return to his former connexion with the Baptists is nothing of recent occurrence: for reasons satisfactory to his own mind, he has long stood ready to labor among them whenever and wherever a door should be opened. But his views respecting the consummation at hand are just what they have been for the past three years. He is far from being of the class who cry, "Peace and safety," or who say in their hearts, "My Lord delayeth his coming;" he still loves the appearing of the Lord, and is desirous of occupying a waiting, watching, prepared attitude, for the grand event. If he finds he can free his conscience as a minister, it matters not to him whether he rallies under our banner.

So much for "the theory and error" by which useful ministers have been "carried away." The leaving the "denomination" might, or might not grow out of "the theory of Mr. Miller."—Whether there have been sufficient reasons in every instance where "brethren" have been "left," we do not know; but we do know there have been instances where such a step, or the surrender of "Christian" principle, and "Christian" integrity, has been necessary. And while men "carried away with the theory" and "error" of "S." are allowed to decide who shall supply the pulpits, a "return" in this respect, is not very likely to take place in such instances.

Between the great body of Advent believers and their opponents, including "S.," there is as wide a difference, as to the prophecies which speak "of the coming of Christ," and the required preparation for that event, as there was between the family of Lot, and the inhabitants of Sodom, in reference to the warning of God, and the flight from the city. There was room for several positions, differing from that taken by Lot, which might have been taken without violating the command of God. As no particular route from "the plain" was specified, doubtless several might have been taken; as no particular speed was named for the flight, only to "hasten," all who fled as fast as they were able, though one might outrun others, would have been safe. But to remain with the scoffers, in Sodom, or to look back, was certain death; because it was a direct violation of the plain Word of God; and there could be no possible difficulty in understanding what was spoken. With equal plainness God has spoken to us of the coming of Christ, of the needed preparation for it, and, though none may know the day or hour, of the time when it shall be known to be near, when a corresponding position is to be taken. (Luke 21:28.) All this God has plainly spoken, and let

men disguise it as they will, he is an unbeliever who mocks at taking such a position, or questions its propriety. It is a plain case. God has spoken this, or he does not mean what he says. We believe he does mean what he says; let those who dare, say he does not.

While all this is plain, however, there is room to differ on incidental points. But whoever knew "an acceptable and useful Baptist minister," or any other one, to leave their "brethren," when they took even a general, though practical, scriptural position? Who has ever known a church that has not received a special blessing, when its pastor has said to his people, as their attention has been called to the subject:—"That Christ is to come again, is as plainly taught as any truth in the word of God; that his coming is to decide the destiny of all men for eternity is equally plain; and as we may not know when he will come, we cannot attend too early or earnestly to the work of preparation, we should improve the present moment." Who can point to the instances, we ask again, where such a position as this has been taken, and maintained, in which God has not bestowed his blessing? Heaven and earth know, that thousands were gathered into the churches of our land, while they stood on this, or similar ground.

But when we hear men, who attempt to do away prophecies of the advent and resurrection, by applying them to the death of Antiochus or Nero, to talk to us of returning, we remember what God said to an ancient prophet: "Let them return to thee, but return not thou to them."

If it is not now the position of "S.," and "many others;" if they have "come back," we shall be glad to hear the "confession," and to know they have repented. If he supposes "Mr. Brown" has returned to such a position, he is mistaken. We cannot see anything "better for ourselves or others" there.

MESSINA, N. Y.—RHODE ISLAND.—We have received a letter from the brethren in Messina, stating that they could not sustain a tent-meeting, as they at first proposed. So we shall relinquish that, and hold one in Rhode Island, in some central place, about the 1st of October. Bro. Fassett, Bellows, Pray, S. A. Himes, and others, will select the best location, and inform us, when we will give the definite time to commence.

MESSINA.—We deeply sympathize with our brethren in this place and vicinity, and will visit them as soon as it shall be the will of God so to do. We are pressed with calls on every side. May God bless and revive his cause in Messina, and in all that region.

BATH, ME.—We thank Bro. Edmonds for his kind letter. Will do what we can.

WE gave three lectures last Sunday in Brooklyn and New York. We found the congregations in good condition. Bro. Whiting's new congregation in Sixth Avenue is doing well.

Big Tent and Camp-Meetings.

EIGHTH MEETING.

The Camp and Tent Meeting noticed in the Herald to be held at Troy, N. Y., will be held, Providence permitting, at Albany, on Arbor Hill, a few rods west of the spot where the Big Tent was pitched in 1842, which will commence Tuesday, Sept. 7th. Bro. Himes is expected to be there with the Big Tent. Come, brethren and sisters, one and all; bring your tents and join us in this feast of tabernacles. It may be the last, with us, before the Lord's tabernacle shall be with men.

In behalf of the committee of arrangements, GEO. NEEDHAM.

N. B. We wish no beer-stands, or places of refreshment, on the ground. We can provide for ourselves. Will the brethren in Albany see that all understand this?

NINTH MEETING.

Bro. Himes:—The Committee of arrangements for the Tent meeting in this vicinity, have decided that it shall be held at Benson Harbor, in Ferrisburgh. It is decidedly the best location to be obtained, being half a mile from the steam-boat landing, and seven miles from Vergennes. There is a temperance inn half a mile from the camp-ground, where those who wish, may be accommodated for a reasonable compensation; likewise horse keeping, conveyance to and from Vergennes, morning and afternoon, by land or water. As the place selected is one side from the brethren in this section, on account of accommodating those who should come from a distance, it is advisable that all who can, should come with tents, and be prepared to remain on the ground through the meeting. Those from abroad who may desire it, will find accommodations with the brethren on the ground. General attendance from abroad is desired.

Time.—The meeting will commence Sept. 15th, and continue over Sunday. We shall try to get all ready by the 14th.

ALFRED SMITH, JUSTUS SMITH, TRUMAN GRANDY, ALMON THOMAS, CALVIN SMITH, STEPHEN BRAGG, E. W. CASE.

Bristol (Vt.), Aug. 9th, 1847.

N. B.—Bro. R. Hutchinson will attend, and render his assistance. He will also make a report of the English Mission, up to the time he left England. A. V. R.

CAMP-MEETINGS.

Providence permitting, there will be a camp-meeting in Londonderry, N. H., on land owned by Mr. Daniel Warts, to commence the first Tuesday in September, and hold over the Sabbath. The land is two miles west of the old camp-meeting ground in Derry, one fourth of a mile from Bro. John Morse's house, one half of a mile north of where the old meeting-house formerly stood, one mile east of the Manthorpe road, and nine miles from Manchester. We hope to see a general attendance of the faithful from Pittsfield, Meriden, Concord, Pembroke, Allenstown, Exeter, Lee, Epping, Haverhill, Lowell, Nashua, Lawrence, &c., both of ministering and lay brethren. Come with your tents, provisions, &c., if you can. Provisions made on the ground for board, also horse-keeping, on reasonable terms, for those that cannot supply themselves. A number of ministering brethren have engaged to attend. All those that can bring tents should bring them on Monday, and pitch them together. Bro. Himes and Hale are invited to attend.

In behalf of the Committee, ELIPHALET NYE.

NOTE.—We fear that neither of us will be able, but will if possible. The Lord prosper the meeting.

The Lord willing, there will be a camp-meeting in Storey, N. H., to commence Sept. 11th, and continue one week or longer, on land owned by Amos French, near Bro. Samuel Rogers's. The ground is twelve miles from Westboro' Depot on the Boston and Worcester Railroad, and four from Acton Depot on the Fitchburg Railroad. Let all that can, bring their tents and provision. The owner of the land will keep a boarding-table, and provide for horses. Come, brethren and sisters, one and all. Come full of faith and the Holy Ghost. It may be the last camp-meeting we shall have before we meet in the kingdom. We hope that all our scattering brethren that can, will come. (J. W. BARTRIN, SAM'L ROGERS, ANDREW LAWRENCE, ALFRED BALL, JOSEPH TROBRIDGE, JOHN BARNES.)

CONFERENCES.

The Lord willing, there will be a conference at Conway, Mass. (Crick Hill, three miles south of the village,) at the house of the subscriber, to commence Sept. 10th, and continue over the Sabbath. All who can, will provide for themselves, ministering brethren excepted, and try to be here the day previous. Brethren coming by the railroad either way, will stop at the depot in Whately, near Bro. Levi Morton's, about seven miles from the ground, where conveyance may be obtained. Ministering brethren and others are cordially invited to come. C. MONROE.

P. S. Meeting in Ashfield as usual the first Sabbath in September. C. M.

If the Lord will, a Second advent conference will be held at New Durham Ridge, on Saturday and Sunday, Sept. 18th and 19th. Bro. Edwin Burnham will attend. We give all a general invitation to attend that can. CHASE TAYLOR.

APPOINTMENTS.

Bro. J. Cummings, of Troy, Vt., will preach at Pittsborough, N. H., Sept. 11th and 12th, 10 A. M.

I will preach in Northboro', Sept. 12th. W. S. CAMPBELL.

I propose to attend meetings as follows: at Milford, N. H., Saturday, Sept. 11th, 4 P. M., and Lord's day the 12th; at Lyndeborough, Tuesday, the 14th, where Bro. Albert Hardy shall appoint; at Bennington, Wednesday, the 15th, at the house of Bro. Lewis Martin; at Hillsboro', Friday, Saturday, and Lord's day, the 17th, 18th, and 19th, at such hours of the day as will be thought best by the brethren. S. EVERETT.

The Lord willing, I will preach at Concord, N. H., Lord's day, Sept. 12th, at Pittsfield, the 13th; at Stratford, the 14th; at New Durham, the 15th; at Wolfboro', the 16th; at Tiltonboro', the 19th; at Eaton, the 21st; at Dover, the 24th; at Portsmouth, the 26th. Those which come on the week days, will be held either at 5, or 7 P. M., as it may be thought best. J. WESTON.

God willing, I will fulfil the following appointments: Field-meeting at Bro. Kitchaw's, near Belville, Sept. 19th, 10 A. M.; field-meeting at Bro. Brinknash's, Sept. 16th, 10 A. M.—Nagant see to it Milford; Toronto, Oct. 10th, 10 A. M.; Bro. Trusdell's, the 11th, 8 P. M.; Bro. Wallis's, the 12th, 8 P. M.; Bro. Agnew's, Minkley's, the 13th, 8 P. M.; Newsgewny, Nelson, Bro. Campbell's, the 17th, 10 A. M.; Bro. Burck's, the 18th, 8 P. M. I expect Bro. Thompson to accompany me. DAN'L CAMPBELL.

BUSINESS NOTES.

J. L. Speight—All understood now.

L. H. Hawkins, 35 cts.—Not having the one you order, we send you the other.

M. M. George—Received on acct, \$13.

J. Kelsey—We have sent you a bundle of "Children's Heralds," by Bro. Rogers.

James Lord—It was received, and credited.

J. Weston, \$2.—We sent the books by express, to New Ipswich, N. H.

E. Sanderson—The money was received, but as we had not the chart, we credited the \$2 to the "Herald," which paid to 355.

J. L. Clapp—Not having any such opportunity, we did not send.

G. B. Markley—You will see by the receipt, that there is a little difference between your account and ours.—Perhaps you can explain it.

D. Campbell, \$10 on acct.—We have sent the bill to you, as you requested. For your services we have credited you to end of 14.

H. Howard—The money that you paid was credited to your account. The L. D. Howard you refer to is another person.

S. Everett—The \$1 was received.

THE NEW YORK

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(POST PAID.)

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This work will contain several new articles, and some of the old ones improved. It will also be embellished with fifteen or twenty splendid Portraits of leading men belonging to the different religious denominations represented in the work. It will be printed and published in large octavo form, on good paper, and in extra gilt binding, and delivered to subscribers at Two Dollars and Fifty Cents per copy, payable on delivery of the work. Common edition, without the Portraits, One Dollar and Seventy-five Cents.

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VOL. XIV. No. 6.

BOSTON, SATURDAY, SEPTEMBER 11, 1847.

WHOLE No. 332.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 9 MILK-STREET, BOSTON,
BY J. V. HIMES.

TERMS—\$1 per Volume of 26 Numbers, \$5 for Six
copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this
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The Child's Dream.

"Oh! I have had a dream, mother,
So beautiful and strange;
Would I could sleep on, mother,
And the dream never change!"
"What hast thou dreamed, my dear one?
Thy look is bright and wild;
Thy mother's ear is ready
To listen to her child."
"I dreamed I lay asleep, mother,
Beneath an orange tree,
When a white bird came and sang, mother,
So sweetly unto me;
Though it woke me with its warbling,
Its notes were soft and low,
And it bade me rise and follow,
Wherever it might go."
"It led me on and on, mother,
Through groves and realms of light,
Until I came to one, mother,
Which dazzled—twas so bright.
As tremulously I entered,
An angel form drew near,
And bid me welcome thither,
Nor pain, nor sorrow fear."
"I knew not aught there, mother,
I only felt 'twas bliss,
And joined that white bird's song, mother,
Oh! canst thou read me this?"
"Yes, dearest, to thy mother
Such happiness is given—
The Holy Spirit was that bird,
That grove of light was heaven!"
(Howitt's Journal.)

Epoch of the French Revolution.

BY THE REV. E. B. ELLIOTT, A. M.

We turn to the *historic fulfilment* of the Trumpet's sounding.—And I think it may be well here to consider how the era was introduced in European history, and with what *anticipations or prognostications of the coming future*, as well as how *accomplished*: the interval which elapsed between the passing away of the Turkman woe, and the outbreak of the Revolution,—or from about A.D. 1774 to 1789,—having been almost marked out in the Apocalyptic prophecy as an interval for pause and looking forward, by that solemn notification, "The second woe hath passed: behold the third woe cometh quickly."

1. The political state of things, then, in the interval referred to, was such that the generality of observers prophesied peace and safety.—With regard to *external danger*, as from the irruption into European Christendom of new barbaric hordes, like the Goths and Huns, or Saracens and Turks, in ages previous, we have on record Gibbon's considerate judgment, formed just at the time that I speak of, pronouncing its high improbability. The establishment of Russia, he observes, as a powerful civilized empire, comprehending in its rule what was once the wilds of Sarmatia and Scythia, had contracted the reign of independent barbarism to a narrow space. The 2300 walled towns of modern Germany presented obstacles to invasion from those Eastern wilds altogether unknown in ear-

lier ages. The resisting strength of the twelve powerful, though unequal kingdoms, now embraced in the European commonwealth,—states exercised in the art of war, and the military spirit by the mutual but indecisive contests of rivalry,—was altogether different from that of Roman provinces, which together with their independence had lost also all military courage and energy. Finally, the superior physical strength and hardihood of barbarians, which had such weight in the wars of the decline of the Roman Empire, could avail but little against the artillery of modern Europe.—Such was Gibbon's augury. And he was here, as elsewhere, not inconsistent in his judgment either with fact or prophecy. The "angels of the winds" had fulfilled their commission. Invasions *from without*, the European Commonwealth was to suffer no more. Nor did the princes and statesmen of Christendom discern *from within* any alarming sign of trouble breaking forth. In the course of the century last elapsed, from the time of the wars of Louis XIV. and William III. of England, the rancor of religious differences, once the fertile cause of national strife, had all but subsided. Of the two chief political changes that had occurred in the same century,—viz. first the accession of Russia as a new and powerful member of the European Commonwealth, (through the genius of Peter the Great founding it, the suicidal attacks of Charles of Sweden strengthening it, and the sagacious policy of its succeeding emperors consolidating and ever impelling it onward with its vast momentum, westward and southward,) *secondly*, the aggrandizement of Prussia through the victories of the great Frederic,—I say, of these two great events, neither the one nor the other seemed such as to give cause for solicitude. The increased strength of the chief Protestant State in Germany might rather serve as a balance against the previously superior strength of the Austrian Empire, the head in that part of Roman Catholicism:—and, as to Russia, though powerful for defence, its poverty, not to speak of its other deficiencies, forbade the idea of its being strong for aggression, at least for many years to come.—The recent revolt of the United States of America, and new democratic principles of thought and action suggested by it, as little caused disquietude. It could scarcely be imagined that these could vegetate on European soil. A recent peace, too, had composed the differences. "The peace concluded at Versailles in 1763," says Sir Walter Scott, "was reasonably supposed to augur a long repose to Europe."

But there were some that had more ominous presentiments as to the coming future. And we must include in this number persons of two the most opposite classes and characters:—persons consequently, who, though alike expecting convulsions in Christendom, had feelings of course, in regard of what they expected, the most contrary to each other.

The one class referred to was a sect of *infidel philosophers* in France, headed by Voltaire, of whom I shall have to speak more fully afterwards: men who had united themselves in a kind of literary conspiracy against Christianity; and, in the indefatigable pursuit of that object, called in the aid of wit and science, of the licentious and the democratic tendencies of man, of infidel clubs, and cheap infidel publications. Of this anti-Christian association the arch-priest Voltaire, writing in 1764, thus expressed his anticipations of convulsions at hand. "Every thing is preparing the way for a great revolution. It will undoubtedly take place, though I shall not be so fortunate as to see it. The French arrive at everything slowly, but surely. Light has been for some time gradually diffusing itself: and on the first opportunity the nation will break out, and the uproar will be glorious. Happy those who are young; for they will behold most extraordinary things."—Have not the oracles of Satan been known at other times, too, in the world's history, to prophesy with superhuman sagacity and foresight of the coming future?

Again, the *Christian philosopher* also anticipated an outbreak;—only one not of freedom and happiness, but of wrath and judgment. As he contemplated the iniquity and infidelity that abounded in professing Christendom,—of Christendom both Roman Catholic and Protestant,—they appeared to him to call for vengeance.

He heard the wheels of an avenging God
Groan heavily along the distant road.

The very elements, agitated as they were, at the epoch of 1783 that we speak of, with unwonted convulsions, seemed to his ear vocal with forewarnings of judgment. I allude to the hurricane-tempest that just then ravaged the West Indies, the re-opening of the volcanic fires of Vesuvius,* and eruption of that of Shap-taa Jökul in Iceland, (an eruption terrific beyond all former precedent,) and the earthquake which, protracted from 1783 to 1786, for above three long years convulsed and desolated Calabria.† Hark to the musings of the eminently Christian poet of that period, as he considered them.

..... The world appears
To toll the death-bell of its own decease:
And by the voice of all its elements
To preach the general doom.—When were the winds
Let slip with such a warrant to destroy?
When did the waves so haughtily overleap
Their ancient barrier, deluging the dry?
Fires from beneath, and meteors from above,
Portentous, unexampled, unexplained,

* Sir W. Hamilton speaks of there having been many eruptions (after a comparative quiescence) from 1767 to 1779, in which last year there was a great one. It was preparatory to a much greater one in 1794.—Eustace, who describes the last eruption, states the number of eruptions of Vesuvius from A.D. 79 to 1794, as thirty-one; at the rate of somewhat less than two in a century.

† A full description has been given of this remarkable earthquake by Sir W. Hamilton. Geologists have considered it coincident in respect of cause, as of time, with the violent shocks above noted in Iceland.

Have kindled beacons in the skies. The old
And crazy earth has had her shaking fits
More frequent, and foregone her usual rest:
And Nature seems with dim and sickly eye
To wait the close of all.

—And surely when after these "frowning signals," as he regarded them, of God's displeasure, there occurred another terrific elemental visitation,—when, in the autumn of 1788, a *hail storm*, with its usual accompaniments of violent thunder and lightning, the most destructive, perhaps, on historic record, burst upon that country, which of all others in Christendom, Rome alone excepted, might seem by its sins loudest to call down vengeance from heaven,—a hail storm by which, throughout the greater part of France, the autumn, with its golden hopes and aspect, was actually turned into winter,†—

* In allusion, Cowper says, to the remarkable fog which covered both Europe and Asia the whole summer of 1783. Simond says, that in Iceland the sun was not seen for three years.

† This is noted by Alison i. 172. "Even the elements contributed to swell the public discontent, and seemed to declare war on the falling monarchy. A dreadful storm of hail in July, 1778, laid waste the provinces, and produced such a diminution in the harvest as threatened all the horrors of famine: while the severity of the succeeding winter exceeded any thing that had been experienced since that which followed the disasters of Louis XIV."

But there is a much fuller account in the "Encyclopædia Britannica," under the article French Revolution; which it seems to me quite worth the while to transcribe. "We cannot here avoid mentioning a physical event, which assisted not a little in producing many of the convulsions attending the Revolution. On Sunday, July 13, A.D. 1788, 9 A.M., without any eclipse, a dreadful darkness suddenly overspread several parts of France. It was the prelude to such a tempest as is unexampled in the temperate climates of Europe. Wind, rain, hail, and thunder, seemed to contend in impetuosity; but the hail was the great instrument of ruin. Instead of the rich prospects of an early autumn, the face of nature in the space of an hour, presented the dreary aspect of universal winter. The soil was converted into a morass; the standing corn beaten into quagmires; the vines broken to pieces; the fruit trees demolished; and unmelting hail lying in heaps like rocks of solid ice. Even the robust forest-trees were unable to withstand the fury of the tempest. The hail was composed of enormous solid and angular pieces of ice, some weighing from eight to ten ounces. The country people, beaten down in the fields on their way to the church, amidst the concussions of the elements, concluded that the last day was arrived; and scarcely attempting to extricate themselves, lay despairing and half suffocated amidst the water and the mud, expecting the immediate dissolution of all things.

—The storm was irregular in its devastations. While several rich districts were laid entirely waste, some intermediate portions of country were comparatively little injured. One of sixty square leagues had not a single ear of corn or fruit of any kind left. Of the sixty-six parishes in the district of Pontoise, forty-three were entirely desolated; and of the remaining twenty-three, some lost two-thirds, and others half their harvest. The Isle of France, being the district in which Paris is situated, and the Orleansais, appeared to have suffered chiefly. The damage there, upon a moderate calculation, amounted 80,000,000 of livres, or between three and four millions sterling. Such a calamity must at any period have been severely felt; but occurring on the eve of a great political revolution, and amidst a general scarcity throughout Europe, it was peculiarly unfortunate, and gave more embarrassment to the government than perhaps any other event whatever. Numbers of families found it necessary to contract their mode

the grounds of alarm and foreboding on this score seemed confirmed and multiplied.—And this not only, I think I may say, on account of the addition that it made to the awful convulsions then notable of the elements, but also because there was thereby constituted a somewhat remarkable and ominous resemblance in them to the precise elemental signs noted in the Apocalyptic passage before us, as symbolic of the outbreaking of the judgments of the awful seventh Trumpet;—“There were lightnings, and thunders, and an earthquake, and great hail.”

For I must not omit altogether to remark that, as there was very generally a *local appropriateness* in the Scripture symbols, of which I have spoken elsewhere at large, so there appears to have been a *chronological appropriateness* also, in such of them as were drawn from physical phenomena, quite sufficiently often to evince, that on any such remarkably concurring, they would deserve the attention of the observer. For example, Balaam's ancient prophecy of Christ having been enunciated under the symbol of a *star*, (“There shall come a star out of Jacob.”) a literal meteor-star appeared to the Magi in the firmament, just when He, whom it figured, was born.—The overthrow of Jerusalem and its ruling powers having been predicted by Christ under figurative language borrowed from *earthquakes* and *eclipses*, there occurred literal earthquakes just before the time, and extraordinary phenomena in the literal starry and meteoric heavens.—In the Apocalypse, the mighty political convulsion of the Roman Empire that resulted from the revolt of the Goths, A.D. 395, on the death of Theodosius, having been predicted in one place under the figure of an *earthquake*, there are recorded to have occurred in it just the year before, and also the year after, repeated and severe literal earthquakes.* And in another parallel Apocalyptic prophecy, the original passage of those same Goths into the empire having been symbolized as a *flood*, poured out of the Dragon's mouth, it is noted in history, that there was at the time of Valens' great earthquake, a little previous, a most remarkable literal inundation also.†—Once more, (turning to the prophecies of the Trumpets) as the irruption of Alaric and Rhadagaisus from Northern Germany was foreshown under the figure of a *hail storm*, (Apoc. 8:7) so the fact stands on record of there having occurred at the time of their irruption, not only, as Gibbon describes in his graphic picture, a winter of unusual severity, by which the largest rivers were frozen, but also, as Philostorgius relates, a tremendous literal hail storm, of which “the hail was bigger than a man's fist:” and as the irruption of Attila was depicted under figure of a *comet*, (Apoc. 8:10) so we are told that there actually appeared a great comet the first year of Attila's ravages.—Of course, phenomena of this kind occur too often to be by themselves, and on their own ac-

of living for a time, and to dismiss their servants, who were thus left destitute of bread. Added to the public discontent and political dissensions, it produced such an effect upon the people in general, that the nation seemed to have changed its character: and, instead of that levity by which it had ever been distinguished, a settled gloom now seemed fixed on every countenance.”

* See my Vol. i. p. 349.—Ammianus Marcellinus, xxvi. 10, and after him Gibbon, iv. 338-340, describe a much more tremendous earthquake, which happened A.D. 365, soon after the accession of Valens; under whom occurred the Goths' trans-Danubian passage, revolt, and victory, which was the primary epoch and cause of the Gothic desolations of the empire. Its great extent throughout nearly the whole of the Roman world, showed, it has been observed by Geologists, that the cause was very deep-seated.

† At Alexandria alone, 50,000 were lost in it. Gibbon, *ibid.*—So the flood by which the Prince of Scylla was washed away,—the prince with half his people,—was an accompaniment of the great Calabrian earthquake of 1783.

count, at all rested on by an expounder of prophecy. But the exemplifications just given show that the chronological coincidence, the *picturing from the times*, has not been altogether unattended to by the divine all-prescient Spirit. And while with regard to the generality of men, God's purpose in ordaining remarkable elemental convulsions, such as I have enumerated, at times of severe national judgments impending, may have been simply to awaken a feeling of awe and expectation, (such as, we know, was awakened in many, by the physical phenomena that preceded Jerusalem's overthrow, the earthquake and deluge that preceded the Gothic revolt,* and the convulsions of which Cowper speaks before the French Revolution,) it may have been also his intention that they should serve to the prophetic student as a corroborative sign, conjunctively with others less dubious, of the time of the catastrophe or judgment predicted under such particular symbols being near at hand.

2. And so at length the mighty political convulsion of this modern age broke out. It was in the year 1788, just a month after the hail storm, that the united financial and social derangements of the French nation were considered by both king and minister to render necessary the extraordinary and long-disused measure of the Convocation of the States General; that is, of the representative of the nation in its three estates, the clergy, nobles, and people. The day of their primary meeting at Versailles was May 5, 1789. “This,” says Alison, “was the first day of the French Revolution.” For the minister, as one demented, had doubled the number of the Tiers Etat, so that the representatives of its body should alone outnumber those of the two other orders. And thus the DEMOCRATIC ELEMENT, which had been long silently growing up to wealth, intelligence, and political ambition, found, all suddenly and strangely, that power was placed within its grasp; nor did they let it slip. Scarce met, the Tiers Etat insisted on all the three forming together one deliberate body; and, on the clergy and nobles refusing, constituted themselves the National Assembly; as authorized *even alone* to legislate and act as the nation's representatives. And then, having soon, through firmness and support of the popular voice, overawed the others into submission and coalescence,† and in the so united Constituent Assembly swamped the aristocracy of Church and State by force of numbers, they proceeded to enact the part of legislators, as with the authority of the state concentrated in them; and abolished at one fell swoop the whole system of the nation, the privileges of the nobility, tithes of the clergy, and monarch's supremacy.‡ “Absolute monarchy,” says Burke, “breathed its last without a struggle.”—The world looked on with awe. Within two short months from their constitution as the National Assembly, they had overthrown every-

* Gibbon says, in the passage above referred to, that they were regarded as presages of great calamities impending.

† It was May 6, the day after the three Estates assembling, that the Tiers Etat insisted on one assembly. On the refusal of the two other Estates, they opposed till June 19 only *passive resistance*, refusing to proceed to business; but then at length, by a majority of 491 to 90, constituted themselves the National Assembly; and, on the Government imprudently shutting the hall against them, met elsewhere, and took an oath never to separate till they had settled the constitution on a solid basis. On the 22d of June, 148 of the clergy joined them; on the 24th, the Duke of Orleans and 46 of the nobles. Then the king yielded; and on June the 27th, the whole were formally united in one assembly.

‡ This was August 4. Then all the feudal rights were surrendered by the nobles, and power given of redemption of the tithes: this last act being introductory to the total abolition of tithes. “That night,” says Alison, i. 232, “changed the political condition of France.”

thing that might have appeared most stable in Church and State. What might not this new democratic power effect, of change in the other European states? And in what spirit? Of that of the *ancient* democracies, when conflicting and dominant, *Corcyra* suggested fearful recollections. And, in their attack on the Bastille, the Parisian populace had already exhibited a specimen as ominous of modern democratic fury and blood-thirstiness. Thus the Apocalyptic figure of an *earthquake* had not only been realized in France, (indeed so realized that historians and statesmen perpetually adopt the metaphor,* but it was felt that it was that which might extend through Europe. “Already,” it was said by Mr. Burke, in the year 1790, “in many parts of Europe there is a hollow murmuring under ground; a confused movement that threatens a general earthquake of the political world.” And he foresaw other evils fast coming also, with, or after the earthquake: even, according to another of the anticipative symbols of prophecy, the lightnings and thunders of war:—and these, wars of atrocity and horrors unparalleled.—It was evident that a drama had opened, in which mightier agencies than those of man were operating. Its issues who could foretell?

Inspiration of the Jewish Prophets.

BY ALEXANDER KEITH, D. D.

So abundant and obvious are the proofs of the want of true faith in a Redeemer from all iniquity, and so clear and conclusive, when impartially and fully investigated, are the evidences of Christianity, that it is infinitely more needful to urge on professing Christians compliance with the Scriptural precept, to examine themselves whether they be in the faith, than to ask the unbeliever to abate one jot of his skepticism, till, if not altogether inveterate, it yield to positive evidence and demonstrative proof.

It is one great office of reason to distinguish between truth and error, to weigh the evidence which may be adduced on both sides of a question, and rejecting that which is false, and adhering to that which is true, to “judge what is right, and, trying all things, to hold fast what is good.” While the undisguised enemies of the Christian religion have maintained, in contradiction to these Christian precepts, that it is not to be defended on the principles of human reason, nor fitted by any means to undergo such a trial, the decision may be left to the arbitrament of reason, whether the disbelief of the truth of Christianity be not of all things the most irrational as well as dangerous. Man has more understanding than the beasts that perish; and, in the exercise of that high faculty of our nature, it behooves him, undeceived either by vain imaginations or false pleasures, to see that—in the way in which he is going, or in which others would lead him—he neither go nor be led “like an ox to the slaughter,” or be as “a bird that hasteth to the snare, and knoweth not that it is for his life.”

* Mr. Alison, with reference to the Decrees of the memorable 4th of August, thus writes: “Nothing could be regarded as stable in society after such a shock. The minds of men were shaken as by the yawning of the ground during the fury of an earthquake. All that the age had rested on as most stable, all that the mind had been accustomed to regard as most lasting, disappeared before the first breath of innovation.”—Mr. Fysh, in his work on the French Revolution, has also cited this passage. And he adds another from Blackwood's “Magazine” for 1839; “The abuses of the old French Government were such that they could scarcely have been shaken to the ground by any thing short of the tremendous moral and political earthquake by which that country was visited.” A cotemporary, Mr. Hey, of Leeds, writing in 1795, naturally draws his figure from the earthquakes of the *era* itself. “What a world we live in! The nations are agitated like poor Calabria.”

“A wise man,” says Hume, “proportion his belief to the evidence:” and we ask no other rule for the confirmation of faith, and the extinction of skepticism. Let us thus reason together from the first line to the last; let faith be proportioned to evidence; let the testimony of enemies be heard; let facts be looked at; and let the most direct inferences be drawn in the plainest exercise of unbiased reason, and every reader may decide for himself, on the soundest dictates of an enlightened judgment, on which side, to an absolute certainty and entire conviction, truth must lie, in respect to the question here to be discussed, whether that which was spoken by the prophets of old *has come or not*, or whether they spake as the Spirit gave them utterance, or out of the imaginations of their own hearts. “We speak as unto wise men, judge ye what we say.”

Holding to the principle of rejecting, as entirely unnecessary, any preliminary assumption or supposition, we begin with the ocular demonstration given by *existing facts* to the inspiration of the Old Testament prophets, whose writings were translated into Greek above three hundred and forty years before the destruction of Jerusalem by the Romans.

Reason and Scripture alike warrant that the precedence in the Christian testimony should now be given to visible facts, which at the end do speak and cannot lie, and are not to be gainsaid. A divine doctrine might be taught, and yet the question be asked, Who hath believed our report? Human testimony may have been borne to it in ages past by a thousand tongues, and written by a thousand pens, and the same question be as often repeated. The light might shine in darkness, and yet the darkness comprehend it not. But though men will not judge what is right, nor, if told, believe what is true, yet, if they close not their eyes, and wilfully choose the darkness rather than the light, they must see what is set before their eyes, not in abstract forms, but in palpable facts. It is thus that the truth of the word of the Lord by the prophets may be *seen*; and the prediction more frequently repeated that any other, and affixed to many threatened judgments, may itself be thus verified—“they shall know that I am the Lord.”

“If by a prophet,” says Paine, “we are to suppose a man to whom the Almighty communicated some event that would take place in future, either there were such men or there were not. If there were, it is consistent to believe that the event so communicated would be told in terms that could be understood.” It is the purpose of this article to show that there were such men; because the events communicated to them were told in terms not only easy to be understood, but impossible to be misapprehended; because the events were also such as no foresight or sagacity of man could ever have discovered or conceived; and because that, instead of having to be searched for in the records of a high antiquity, they have, in manifold instances, been recently or newly ascertained, so that all controversy may be here cut short by abundantly adducing *existing facts* and *modern discoveries* in literal fulfilment of manifold prophecies, the antiquity of which, as preceding these events, is altogether indisputable.

To accumulate opposing facts is not the worst mode of subverting wild and baseless theories; and positive proof may safely be set against unsubstantial and fanciful objections. The prophets of Israel have all been stigmatized as “impostors and liars,” and the book as “a book of lies;” their writings, those especially of Isaiah, have been designated as “bombastical rant, full of extravagant metaphor, without application, and destitute of mean-

ing." But, as every reader must see on comparing the predictions with their respective events, our enemies being witnesses, that which so far surpassed all conjecture as to be deemed extravagant metaphor, is uniformly made manifest to be the literal truth; and words could not have a clearer meaning or more precise application than those prophecies, of which, after the lapse of many ages, we now see the fulfilment.

In a guilty world, where his laws are transgressed and his word is disregarded, *the Lord is known by the judgment which he executes.* In the development of them, so great a change in manifold instances has passed on human things, that these have become the reverse of what they were; and, in token that mercy rejoiceth against judgment, they shall yet again, as predicted, be the reverse of what they are. From one extreme to another, their changeful forms are ever shaped, in their appointed time, according to the prophetic word. And, while past history is a corroboration of that word, when the desolations of many generations shall be raised up, all flesh shall know that He, who hath spoken it and caused it to be done, is the Lord. But, restricting our view to existing facts, the inspiration of the prophets of Israel may be visibly and vividly demonstrated. "In the latter days" we may "consider it perfectly." And we may come and see the desolations which, because of iniquity, the Lord hath wrought in the earth. Ancient cities and kingdoms have borne "the burden" of his word. Before it, all the nations which in ancient times were the enemies of Israel, have been utterly destroyed, the Arabs excepted, who still dwell in the presence of their brethren. The Jews have been scattered among all nations, are yet dispersed in all countries, and distinct from every people; and their unparalleled fate is a perfect parallel of the prophecies. Judea, Ammon, Moab, Edom, and Philistia, bear their brand in every feature. A plain, whereon fishers spread their nets, is the prophetic representative of princely Tyre. Cottages of shepherds have supplanted the palaces of the lords of the Philistines; and wherever the rest of the land has not been given up to the desert, folds for flocks occupy the places of the hosts of the enemies of Israel. The chief city of Ammon is a stable for camels; that of Moab is a ruinous heap; flocks lie down in the empty cities, and the wandering tenants of the land flee for a refuge to the rocks. The temples of Petra are courts for owls; and the word of the Lord against the capital of Edom, amid perpetual monuments of its ancient glory, is written with a pen of iron on the rock for ever. Babylon the great has been converted into heaps; and its walls, utterly broken, have been swept from off the face of the earth; and not a phantom evoked by vain fancy, but the spirit of prophecy, sits on every ruin, and each, as addressed, is an echo of its voice; and the whole diversified and yet discriminated scene is one of the rolls of its literal testimony spread forth before the world at this hour, although all the combined intelligence of Europe was unequal to the task, at the beginning of the present century, of depicting the ruins of Babylon with half the accuracy with which the prophets of Israel delineated the "grave," as now it lies, of "the greatest city," as Pliny termed it, "on which the sun ever shone."

While the multiplicity of predictions respecting Judea and the adjacent regions of Syria demands our primary consideration, Volney, from the copiousness of his details and the discriminating nature of his descriptions, as well as from his inveterate hostility to the Christian cause, has a right to be a leading witness. The prophecies are so luminous and apposite,

that a word to point out their meaning or application would be superfluous. They are so numerous that, when viewed collectively, they in a great measure disclaim the aid of farther argument to elucidate the inspiration of which they testify. And in regard to the facts which render their fulfilment obvious, they are so striking and abundant as to render complete the triumph of truth over error. And as no man has contributed to this triumph so greatly as an enemy of the faith has unconsciously done, it is only needful to prefix a remark or two respecting the validity of his testimony, before we bring those facts which he himself has stated to refute the arguments which he and all others have urged against the inspiration of the Old Testament prophets.

The name of Volney is too well known as that of a most zealous partizan and successful promoter of infidelity, for the possibility of his testimony ever being objected to as partial to the Christian cause. It assuredly was no intention of his to elucidate Scripture prophecy. And, whatever his theoretical tenets may have been, his character is now universally established—and he stands indisputably in the very first rank—as an accurate and intelligent delineator of the various features of the countries which he visited, and the character, condition, and manners of the inhabitants. His "Travels in Syria and Egypt" are justly characterized as "a treatise on the country which he visited;" "an admirable book," and of "extraordinary merit." (Edinburgh Review, No. 50, p. 417.) And the following "testimony of great value" is given by the Honorable Mountstuart Elphinstone, late Governor of Bombay, in his "Account of the Kingdom of Caubul." "Among many other talents, M. Volney possesses, in a remarkable degree, the merit of pointing out what is peculiar in the manners and institutions of the East, by comparing and contrasting them with those of Europe. So far does he excel all other writers in this respect, that if one wishes thoroughly to understand other travellers in Mohammedan countries, it is necessary to have read Volney first." And in reference to the fulness and accuracy of his descriptions, it must suffice to quote the following testimony of high and unqualified approbation, with which Malte-Brun, the first authority in geography, introduces his description of Syria and Palestine:—

"The countries belonging to Asiatic Turkey which remain to be described, have so frequently attracted the attention of travellers, that a large library might be formed of the accounts of them which have been published. Two or three volumes could scarce contain the names of the pilgrims who have left journals of their travels in the Holy Land; works full of repetition and puerility, yet claiming the examination of the enlightened critic. From these, compared with the writings of Abulfeda and Josephus, the learned Busching has formed an excellent geographical treatise. In modern times we have judicious missionaries, such as Dandini; antiquaries, as Wood; and naturalists, as Maundrel and Hesselquist, who have ably elucidated particular parts of these countries. It was reserved for the genius of Volney to combine their detached accounts with the fruits of his own observation and study, so as to present the world with a complete description of Syria."

The description of Syria and Palestine given by Volney has not, therefore, to be considered as only that of a single eyewitness, but as the collation and combination of many accounts. But though he sojourned long in the land, and saw what he described; though he might have searched into journals of travels so numerous that it would require a volume to

contain their names; although the substance of these was made ready to his hand, and although his description of Syria be justly esteemed "a model," and accounted complete; yet even he after all his observation and study, however satisfactory may be the result to the geographer, presents not information sufficiently discriminating and copious to satisfy the inquirer who seeks, but seeks in vain, for any description of Syria so full and complete as to supply of itself every predicted fact, or to cope with the vision of the prophets. To the evidence of Volney that of other and more recent travellers must therefore be superadded. —(To be continued.)

The Counterfeit Messiah of 1666.

According to the predictions of several Christian writers, especially of such who comment on the apocalypse, or revelations, this year 1666, was to prove a year of wonders and strange revolutions to the world, and particularly of blessing to the Jews, either in respect of their conversion to the Christian faith, or of their restoration to their temporal kingdom: this opinion was so dilated, and fixed in the countries of the reformed religion as to the downfall of the pope and anti-Christ, and the greatness of the Jews, inasmuch that subtle people judged this year the time to stir, and fit their motion according to the season of the modern prophecies; whereupon strange reports flew from place to place of the march of multitudes of people from unknown parts into the remotest deserts of Arabia, supposed to be the ten tribes and half, lost so many ages. That a ship was arrived in the northern parts of Scotland, with her sails and cordage of silk, navigated by mariners, who spoke nothing but Hebrew, with this motto on their sails, "The Twelve Tribes of Israel." These reports agreeing thus near to former predictions, put the wild sort of the world into an expectation of strange accidents this year should produce, in reference to the Jewish monarchy.

In this manner millions of people were possessed, when Sabbatai Sevi first appeared at Smyrna, and published himself to the Jews for their Messiah, relating the greatness of their approaching kingdom, the strong hand whereby God would free from bondage, and gather them from all parts of the world. It was strange to see how the fancy took, and how fast the report of Sabbatai and his doctrine flew through all parts where Turks and Jews inhabited; the latter of which were so deeply possessed with a belief of their new kingdom and riches, and many of them with promotion to offices of government, renown and greatness, that in all parts from Constantinople to Buda, (which it was my fortune that year to travel) I perceived a strange transport in the Jews, none of them attending to any business, unless to wind up former negotiations, and preparing themselves and families for a journey to Jerusalem: all their discourses, their dreams, and disposal of their affairs tended to no other design but a re-establishment in the land of promise, to greatness, glory, wisdom, and doctrine of the Messiah, whose original, birth, and education are first to be recounted.

Sabbatai Sevi was son of Mordecai Sevi, an inhabitant and native of Smyrna, who gained his livelihood, by being broker to an English merchant in that place; a person who before his death was very decrepit in his body, and full of the gout, and other infirmities; but his son Sabbatai Sevi, adding himself to study, became a notable proficient in the Hebrew and metaphysics, and arrived to that point of sophistry in divinity and metaphysics, that he vented a new doctrine in their law, drawing to the profes-

sion of it so many disciples as raised one day a tumult in the synagogue; for which afterwards he was by a censure of the Cochanes (who are expounders of the law) banished the city.

During the time of his exile he travelled to Thessalonica, now called Salonica, where he married a very handsome woman; but either not having that part of economy as to govern a wife, or being impotent towards women, as was pretended, or that she found not favor in his eyes, she was divorced from him; again he took a second wife more beautiful than the former, but the same causes of discontent raising a difference between them, he obtained another divorce from this wife also. And being now free from the incumbrances of a family, his wandering head moved him to travel through the Morea, thence to Tripoly in Syria, Gaza, and Jerusalem; and by the way picked up a Ligorness lady, whom he made his third wife, the daughter of some Polonian or German, her original and parentage not being very well known. And being now at Jerusalem, he began to reform the law of the Jews, and abolish the feast of Tamuz, which they keep in the month of June, and there meeting with a certain Jew called Nathan, a proper instrument to promote his design, he communicated to him his condition, his course of life, and intentions to proclaim himself Messiah of the world, so long expected and desired by the Jews. This design took wonderful with Nathan; and because it was thought necessary, according to Scripture and ancient prophecies, that Elias was to precede the Messiah, as St. John Baptist was the forerunner of Christ, Nathan thought no man so proper to do the part of the prophet as himself, and no sooner had Sabbatai declared himself the Messiah, but Nathan discovers himself to be his prophet, forbidding all the fasts of the Jews in Jerusalem, and declaring that the bridegroom being come, nothing but joy and triumph ought to dwell in their habitations: writing to all the assemblies of the Jews to persuade them to the same belief.

And now the schism being begun, and many Jews really believing what they so much desired, Nathan took the courage and boldness to prophesy, that one year from the 27th of Kislev, (which is the month of June) the Messiah shall appear before the grand Seigneur, and take from him his crown, and lead him in chains like a captive.

Sabbatai also, at Gaza preached repentance to the Jews, and obedience to himself and doctrine, for that the coming of the Messiah was at hand; which novelties so affected the Jewish inhabitants of those parts, that they gave up themselves wholly to prayers, alms, and devotions; and to confirm the belief the more, it happened that at the same time news hereof, with all particulars were dispatched from Gaza, to acquaint the brethren in foreign parts; the rumor of the Messiah was flown so swift, and gained such reception, that intelligence came from all parts and countries where the Jews inhabited, by letters from Gaza and Jerusalem, congratulating the happiness of their deliverance, and expiration of the time of their servitude, by the appearance of the Messiah, to which they adjoined other prophecies, relating to that dominion the Messiah was to have over all the world: that for nine months after he was to disappear: during which time the Jews were to suffer, and many of them to undergo martyrdom: but then returning again mounted on a celestial lion, with his bridle made of serpents with seven heads, accompanied with his brethren on the other side of the river Sabatian, he should be acknowledged for the sole monarch of the universe; and then the holy temple should descend from heaven already

built, framed, and beautified, wherein they should offer sacrifice for ever.

And here I leave you to consider how strangely this deceived people was amused, when these confident and vain reports and dreams of power, and kingdoms had wholly transported them from the ordinary course of their trade and interest.—
(To be continued.)

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SEPTEMBER 11, 1847.

God's Judgments.

From the earliest periods, men have supposed that pestilences, earthquakes, famines, &c., are means which God uses to scourge nations for their sins. Whether they have, or have not, been in accordance with the results of natural causes, there has been a difference of opinion; but in either case, they have been regarded as judgments of the Most High. As such, a reference to some of the most wonderful of these, will not be uninteresting to our readers.

For the historical accounts of these, we are principally indebted to a work on "Pestilence," by Noah Webster, the well-known American Lexicographer, whose industry and accuracy, in historical research, are proverbial. The work was published in 1799, and therefore only comes down to near the close of the last century. Occurrences of this kind since then, are more familiar to the present generation.

When David was summoned to choose his punishment for numbering Israel, for pious reasons, he preferred pestilence, and 70,000 of his subjects were slain.

For taking the ark from the Jews, 50,000 Philistines perished by a plague called "emerods and a deadly destruction."

In Ægina, about sixty years before the Trojan war, a plague depopulated the island.—Ovid represents the earth as covered with clouds, darkness, and suffocating heat; the south wind blowing for four months, the lakes and fountains being infected, and the earth overspread with poisonous serpents. The disease first invaded dogs, birds, sheep, and oxen, and then man. Death was sudden, and the streets were loaded with dead carcasses.

In the 16th year of Rome, a plague appeared there. It killed without any previous sickness. Even trees and cattle were not exempt from the malignity of its influence. All nature lay one desolate and abandoned waste. It was even said to rain blood. This was 738 years B. C.

B. C. 514. A violent plague infested Rome.

B. C. 473. A plague raged in Rome, yielding to no remedies, and sparing neither age nor sex.

When Xerxes returned into Asia from Greece, the forces he left behind, under Mardonius, fell a prey to famine and pestilence. The highways were strewn with dead bodies, and wild fowls and beasts devoured them.

B. C. 464. "A most terrible pestilence invaded the Roman city and territory. It was a pestilential year in town and country, affecting especially men and cattle."

B. C. 454. Another terrible pestilence invaded Rome. The country was desolated, and the citizens exhausted with continual burials. Famine accompanied this calamity, and men and cattle fell victims to starvation.

B. C. 439. "Tremendous earthquakes shook Italy, at intervals, for a whole year, so that Rome was fatigued with messengers, who were continually arriving with news of towns and villages demolished."

B. C. 437 commenced a pestilential state, that afflicted Rome for five successive years.

In the third year, "the disease was so fatal, as to suspend all ordinary concerns." The mortality also extended to cattle, and "frequent earthquakes overturned houses."

B. C. 433. "There was a most grievous famine, occasioned by a severe drought, in all the Roman territory. In Rome it was extreme: multitudes of cattle thronged round the arid fountains, and perished with thirst. Disease followed, first invading cattle, and the lower classes, and extending to the city."

B. C. 426. Thucydides relates that "earthquakes affected the largest part of the globe, and shook it with violence."

B. C. 413. "A pestilence prevailed in Rome, which was followed the next year by a famine."

B. C. 401 had a most severe winter. The Tiber was frozen over, and the highways rendered impassable by snow. The cold was succeeded, in the spring, by a great heat and drought, with a mortal pestilence among men and cattle.

B. C. 366 commenced a most desolating plague, of three years' duration. "It is related that in the height of the disease, 10,000 citizens died in a day" in Rome.

B. C. 296 commenced a most severe pestilence, which continued three years. In the third a hard winter occurred: "the snow filled all places."

B. C. 225. The Roman armies, which were marching into Gaul, were retarded by violent rains and the plague, which infected the soldiers. In Hetruria, uncommon lights were seen in the sky. Meteors were seen at Ariminum, and the waters of a river in Picenum appeared like blood. A violent earthquake overturned the famous Colossus of Rhodes, and the shock was felt in Italy.

B. C. 182 commenced a violent plague, which lasted several years, and ravaged Rome and all Italy, so that the Romans could not enlist soldiers to quell a revolt.

B. C. 144 a plague desolated Rome. Dead bodies lay putrifying in the houses and streets, and rendered it impossible to approach the city.

B. C. 126. "Historians relate a most dreadful pestilence in Africa, from dead locusts. 800,000 persons perished in Numidia alone; 200,000 on the sea coast of Carthage and Utica, and 30,000 of the Roman troops. 1500 dead bodies were carried out of one gate of Utica in a single day."

In B. C. 31, there was an earthquake in Judea, in which thousands of the people perished in the ruins of their houses. This was followed by a pestilence in Jerusalem, which destroyed a large number of the Jews.

The above are only a few of the judgments of God which are mentioned by Dr. Webster, as occurring before the Christian era. They show us how easy it is for God to inflict punishment on man, and what puny beings we are in his presence.

In A. D. 68 occurred a most violent tempest in Campania, which destroyed villages, trees, and grain; and a violent earthquake.—At the same time raged a mortal plague in Rome, which is said to have carried off 30,000 people. Tacitus remarks, that the "houses were filled with dead bodies, and the streets with funerals; neither age or sex was exempt."

In A. D. 61 or 62, occurred a most violent tempest, in which St. Paul was shipwrecked on the island of Melita, now Malta.

On Nov. 1st, A. D. 79, "a most tremendous ebullition of fire and lava issued from Vesuvius, and laid waste the neighboring country. At the same time happened a violent earthquake, which buried the cities of Herculaneum and Pompeii; and so sudden was the shock, that the people, who were attending a play, had not time to quit the theatre, and were all buried in a mass. The eruption lasted three days, during which time such

immense quantities of ashes and smoke were discharged, that day was turned into night, and the ashes were driven by different winds to Rome, Syria, and Africa. Baronius remarks, that some persons supposed the world would be reduced to chaos, or consumed with fire." The fish in the neighboring seas were destroyed.

The plague is said to have appeared in the north of England in 88; and in 92, to have destroyed 15,000 lives in Scotland.

In 107, four cities in Asia, two in Greece, and three in Galatia, were overwhelmed by an earthquake.

During the Trajan war, "flies in myriads appeared, and covered every vessel and utensil, so that the emperor was compelled to abandon his expedition against the Agarini. The same season was marked by terrible storms of wind, rain, and hail-stones of unusual size.

In 115, a sudden inundation of the Severn, in England, drowned people in their beds, and destroyed 5000 head of cattle.

In 121, the greatest part of Nicomedia and Nicea was overthrown by earthquakes; and not long after, Nicopolis and Cesarea were totally overwhelmed.

In 169, myriads of caterpillars, and other insects, overran Italy, and devoured vegetation. This was accompanied by a mortal pestilence, which at one time, in Rome, destroyed 10,000 persons in a day.

Between 96 and 180, Gibbon mentions thirteen cities which were destroyed by earthquakes, besides the loss of 100,000 inhabitants in Antioch.

"In the famous revolt of the Jews under Trajan, historians relate that 450,000 Romans were massacred in Syria, Cyprus, and other countries; and in the wars undertaken to subdue them, it is estimated that fifty cities and 985 villages were destroyed, and 550,000 men lost their lives by famine, disease, and the sword.

In 173, a pestilence raged in the Roman armies, which threatened them with extermination.

In 187, Rome was afflicted with a severe plague, which extended to all Italy. In Rome, 5000 deaths daily occurred for a considerable time. The pestilence continued three years, and was attended with a famine.

In 222, a pestilence in Scotland destroyed 100,000 lives.

A period of mortal plagues commenced about 250, and continued fifteen or twenty years. It was very fatal at Rome, and extended to the north of Europe. In 266, Scotland had scarcely living people enough to bury the dead. All the provinces of the Roman empire were excessively exhausted by its ravages. Gibbon (chap. 10) has calculated that "a moiety [half] of the human species" fell a prey to this frightful epidemic.

In 290, Busiris and Coptis, two cities of Egypt, were overthrown by an earthquake; and in 292, famine, pestilence, and drought prevailed; the bodies of men were covered with carbuncles and ulcers.

In 311, the usual rains failed in Italy, and famine and pestilence followed, destroying many lives, and making persons blind. About this time, Cyprus was nearly depopulated by a drought of thirty years.

In 310, a famine destroyed 40,000 lives in England and Wales.

In 336, Syria and Cilicia were laid waste by pestilential diseases.

In 358 happened a most tremendous earthquake. About day-break a collection of vapor covered the city of Nicomedia with impenetrable darkness, so that the eye could not discern the nearest objects. This was soon succeeded by flashes of lightning, and most violent winds and tornadoes, which carried

buildings to the adjacent hills. Then followed the earthquake which "levelled 150 cities."

In 362, Julian attempted to re-build the Temple in Jerusalem, when fire, bursting from the earth, destroyed the works, and rendered the place inaccessible. Jerusalem, and other parts of the world, were shaken by earthquakes.

The whole reign of Constantius was distinguished for destructive earthquakes, and the early writers of ecclesiastical history "make no doubt that God, by these judgments, manifested his displeasure of the Arian blasphemies." A dreadful famine closed this period.

In 375, 43,000 people died in Wales of the plague. In the following year was a famine, and universal pestilence among men and cattle.

About 394, swarms of locusts covered the land of Judea, and being driven into the sea and washed on shore, they produced a pestilence among men and cattle.

In 400 appeared a comet of prodigious size and horrible aspect, and "many Gentiles were terrified into Christian baptism."

About 407, or 408, violent earthquakes levelled cities; there were cold storms of hail, dreadful inundations, and a drought that blasted vegetation. Pestilence raged in every quarter, and famine so severe, that the populace demanded that human flesh should be sold in market. Palestine was devoured by locusts. Nicéphorus says of this period, that "almost all Europe perished, and no small part of Asia and Africa."

In Sept. 17, 446, "occurred a tremendous earthquake, which demolished the greatest part of the walls of Constantinople, with 57 towers. The shocks continued unremittingly for six months, and extended to a great part of the globe. Many cities were overthrown, and the earth, in some places, was thrown into large hills; in others, it opened and swallowed up whole towns; islands disappeared, and were lost in the ocean; the sea receding, left ships on dry land; springs of water were dried up, new fountains were opened, and myriads of fish perished."

(To be continued.)

The Ascension.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11.)

We seldom read the history of our Savior on earth with sufficient interest, for the reason, that we do not sufficiently consider the peculiar circumstances under which its important events transpired. This is emphatically true of his ascension. However slightly we may pass over the record of this event, yet it was one of no common interest to those who witnessed it.

The leading ideas of these passages are:—

- I. The ascension. And
- II. The return of our Savior.

I. The ascension was a matter of great moment to the disciples, because peculiar circumstances rendered it so.

1st. The time of its occurrence made it so. How much had they witnessed within the short space of forty days! They had seen the crucifixion of Him in whom centred all their fondest hopes of the future, an event which shrouded their expectations in the deepest gloom, and which in their minds awakened the bitter suspicion, that after all he had done he might still be an impostor. They saw him a prisoner of the grave like the millions of the human family who had lived and died before them, exhibiting the same subjection to the mighty power of death. And as his death was unlooked for, so his resurrection was equally unexpected. Contrary to their expectations, he rose triumphantly from the tomb,

proving to them, and to the world, that he had the keys of death and of hell—that he could “open and no man shut, and shut and no man open.” After these convincing proofs of his Messiahship, he would remain with them a few days longer, that he might impart to them the benefit of his divine teachings. And what was the subject matter of his instruction? Just what we should naturally expect—“the Kingdom.” So it is affirmed in the 3d verse,—“speaking of the things pertaining to the kingdom of God.” This was the burden of his discourses, and well it might be: for the whole course of Providence from the creation to the end of the world, included a series of preparatory measures for its triumphant establishment. And if the introduction to it be conducted on so grand a scale, enclosing so long a period of time, involving such a sublime array of means, and a series of providential dispensations through time, what will the Kingdom itself be? True, he had often discoursed in their presence during his ministry on the same sublime subject, yet it was not distinctly understood. They had supposed that as a temporal deliverer he would make the circuit of the earth, and, returning with the spoils of subjected nations, would triumphantly place them at the feet of the Jewish people. We have reason to suppose, that in his teachings of the kingdom he corrected this and similar errors, and gladdened their hearts by a description of his coming glory. And if we could have beheld them after the bursting of this flood of light upon their minds, doubtless we should have seen them as men amazed. To the eye of their faith a new world created, glowing with all the beauties of Eden-paradise, and which by their labors they were to help fill with the company of the redeemed.—Thrilled with joy they at once ask the question, “Wilt thou at this time restore the kingdom to Israel?” His reply, though it did not give them the promise of an immediate realization of their fondest hopes, gave them the cheering assurance, that their testimony as “witnesses,” would be immediately connected with the development of his regal glory.

2d. The manner of his ascension rendered it interesting. He was taken up *bodily*. He did not leave his body behind, and ascend to the throne of God a disembodied spirit. He would take with him our nature to remind his people of the intimate relation he holds to them, though distant from them. And besides all this, he would go up in *their presence*, that there might be no doubt in their minds that he had gone to the Father, where “the heavens are to retain him until the restitution of all things.” And as faith is based upon testimony, this transaction of the Savior’s must not be without its proportioned share of evidence—his disciples must be eye witnesses of the event.

3d. The place from which he ascended deserves a passing notice. It was mount Olivet,—a place of frequent resort to himself and disciples, hallowed by the most sacred associations, and eloquent of Heaven. And there are prophetic intimations that his feet at his return will stand upon the same mount.

4th. We have in the next place an important lesson taught in the event of ascension, viz., the visibility and suddenness of his return. Action, is the most decisive language. And by the suddenness of his departure he would impressively teach the suddenness of his coming. Hence, when he was taken up, he did not stop to inform his followers himself, that he would “so come in like manner,” but leaves this to be announced by angels.—“And while they steadfastly looked toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you

into heaven, shall so come in like manner as ye have seen him go into heaven.” This leads us to the second idea of the text, which is

II. His return. Much might be said on the necessity and practical importance of the second coming, but that would make our hasty sketch of ideas too lengthy. We advert only to one particular, which is this: It is necessary that Christ should come again personally to complete and render effectual the labors of the first advent. Prophecy has described the first and second advents as prominent parts of one and the same great plan of grace, neither of which is complete without the other, and both essential to the completion of the scheme of redemption. The first coming of Christ laid the foundation only of the plan of Salvation. As Luke testifies, “The former treatise have I made, O Theophilus, of all that Jesus began, both to do and teach.” Acts 1:1.—From this we learn that Christ’s ministry, to the day he was taken up, was the *personal* commencement of this extensive plan of grace, but not its termination.—This cannot take place until the triumphant establishment of the “kingdom” in the new earth.

The labors of the first advent bear the same relation to the second, that the sowing-time of the farmer does to his harvest. Without the labor of sowing, there could be no harvest.—And if the harvest be not secured, the labor of sowing is lost. In like manner, were it not for Christ’s first coming, with all its labors, the second could not exist. And a failure of his second appearance would result in the loss of the labors of the first.

Much of what Christ said and did during his stay on earth, had a direct reference to his own, and his people’s, glorification. While his miracles attested the truth of his religion, they at the same time had respect to “the world to come.” They were specimens of his intentions and ability to perfect his people amid the glories of the new creation. They were pledges of his purposes, so that his disciples could say, As certain as these mighty works are, which we have seen, so sure it is that Christ will “take to himself his great power and reign.” The surprising fact of his transfiguration on the mount, was a sublime representation of his future glories. In short, his parables, discourses, exhortations, and the institution of the eucharist, all call our attention to the importance of his second appearing. E. T.

A Fearful Situation.

We read in an exchange paper, of the awful death of a person who was engaged in burning brush and trees on his farm. A tree that had been fired fell across his thighs and held him fast; and there he was held in that iron vice with no human ear to hear his shrieks, no hand to help, yet the flames crawling slowly to his side, first warming, then blistering, and finally seizing the vitals. When discovered, he was nearly consumed, and it was difficult to recognize in the crisped mass of detached bones any trace of humanity. How dreadful it is to think of a person in such a situation.

In a similar situation were the sufferers who perished by fire in the burning of the ill-fated Lexington on the Sound, in 1839. They saw the boat on fire, with no way to escape from it, or a watery grave. Certain death stared them in the face, and there was no hope for release. They must retain their position while the flames surely approached them, or leap into the foaming and freezing billows of the angry ocean.

In a similar situation were the victims who were burned in the theatre at Richmond, at the beginning of the present century. The doors were hopelessly closed by the pressure of the despairing multitude against them from the inside, so that they could not be opened, and that immense number of human beings realized that they were to be burned alive. And thus they perished.

In the late fire at New York, we read that a poor apple woman and her husband were burned alive in one of the upper stories of a building that was consumed. And thus multitudes of our fellow creatures have perished.

In a similar situation will those be placed who are among the finally impenitent, when the fires of the last day shall begin to encircle the earth, consuming the very foundation of the mountains. In one respect, however, their condition will be worse than those who have before perished by fire on the earth. Some of those who were destroyed by fire on the Lexington, and elsewhere, could look up to Jesus, even if they looked as the thief did from the cross, and thereby might look forward to a glorious resurrection and immortality. But those who shall perish at Christ’s coming will have no such solace: they will awake only “to shame and everlasting contempt.” How much worse will their condition be. Let all who would escape, flee from the wrath to come.

“Is the ‘Herald’ correct in saying that it ‘proved that ‘cut off’ is only a secondary meaning of the original word in Matt. 25:46, rendered ‘punishment’? It doubtless honestly thinks so; but some others are constrained to think differently. The very evidence and arguments which the ‘Herald’ gives to prove that ‘cut off’ is the secondary meaning, are, in the honest judgment of some others, good evidence that ‘cut off’ is the first, or primary import of the word rendered ‘punishment.’” [HARRINGER.]

We have taken occasion to consult quite a number of scholars on this point—such as are admitted to be profound linguists by our highest institutions of learning, and they uniformly testify that our definition of the word is correct; and that no scholar will understand Donnegan to define *kolasis* as “cut off” in any other sense than as that is cut off which has something taken from, curtailed, or clipped from it, or is thus mutilated,—leaving the object itself in a less perfect form, but still existing. They say that no scholar will understand Pickering, or Robinson, to define it as implying “cut off” only as a tree is cut off, or mutilated, when it is pruned,—by which it is restricted, restrained, lessened, curbed, checked, or chastised, &c. &c.

With the uniform approval of every scholar, who is known as such to scholars, we value very little the doubts of those who are unknown as such. If those who dissent from our understanding of these Lexicographers, will get a decision in their favor from a single man of reputation as a linguist among scholars, they will then have some reason for dissenting. Let them get the opinion of a Jenks, Stuart, Bush, Whiting, Robinson, Everett, or any one who is known as a scholar, in their favor, and they will be less exposed to the charge of reasoning against a settled philological fact. Bro. M. will see that the private letter he quotes from sustains our own assertion, that the primary and secondary meaning of words are distinguished by Nos. 1-2, &c., or are separated by a (;) semicolon, and that therefore we proved the primary meaning of the word.

It weighs not a little, that in every other language, it is represented by words which denote what our word “punishment” does. No scholar would overlook that fact.

Some have not understood or appreciated our design in the late notice we gave of T. G. Clayton. We would inform all concerned, that his gross imprudence—for which, we regret to say, we see no indications of repentance,—made it necessary for us to write what we did. We make no charge, except that of *gross imprudence*, which neither he or his friends deny. We ought also to say, that what we published was by the request of the friends of the Advent cause in this city, having the purity and interests of the cause at heart.

We have suffered much from him, and those who upheld him in his wickedness. We find there is a false impression abroad, which is doing injury to the cause in some parts. But the matter may be understood by all who desire the good of the Advent cause, by applying to those who have endured the late severe trials, and who still stand fast, and sustain the cause in its integrity.

We have subtle and active foes among us, who would, if they could, deceive the very elect. We can say no more now. We have been very reluctant to introduce the subject again; and now, only at the request of many friends.

And here we wish to say, once for all, that we never publish any one, without we have undoubted assurance of their *actual moral delinquency*. And our friends will do well to consider whether it is wise, or kind, when we expose wickedness, to give their sympathy to corrupt parties, instead of those who faithfully discharge their duty to save the cause. Our friends in the country have in several instances been deceived, and thereby have given sympathy to our enemies here, and have reproached us for doing what has since been justified by all, as our imperative duty.

THE SERPENT in Eden seems to have been endowed with powers of speech, but made a very bad use of them; for by his instrumentality our first parents were tempted from the path of rectitude. Ever since the “fall,” while most animals, reptiles, and insects have been possessed of vocal powers of some sort, the serpent seems to have been a *silent* animal. It is generally supposed that serpents do *hiss*, but we have never heard one hiss, although in our boyish days we came in frequent contact with them. The editor of the New York “Spectator” has been investigating this question, and pronounces them a silent race; which is confirmed by the Boston “Journal,” whose editor (formerly a sea captain) has been familiar with many different species in different parts of the world.

We read of the serpent, that he “was more subtle than any beast of the field which the Lord God had made;” and for his instrumentality in the temptation of Adam and Eve, God said, “Thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.”

From the above it may be inferred, that before the curse rested on the serpent, its motion was not dependent on its present creeping peristaltic movement; yet, whether it was an upright body, or was furnished with limbs, we are not informed. The curse respecting the seed of the woman and of the serpent primarily refers to Christ and Satan; yet it is still curious to see how it has also proved true respecting man and the whole serpent tribe. A perfect hatred exists between them: man delights to bruise his head, and he to bite the heel of man.

“CHAMBERS’S CYCLOPEDIA OF ENGLISH LITERATURE.”—We have received the 16th, and closing No. of this work. After an examination of the entire work, we do not hesitate to pronounce it the most full, chaste, and best compilation of English Literature which can be found in the same compass. Our expectations of its character have been fully met. In two octavo volumes are presented the choicest extracts from the best English authors, which have written in prose or poetry, since the commencement of English Literature. The publishers, Messrs. Gould, Kendall & Lincoln, can supply, at No. 59 Washington-st., any of the back numbers to complete sets, and can hereafter furnish the entire work in two volumes, bound in neat and substantial cloth, at \$5 00, and in all the varieties of extra binding, as may be desired.

Since our last, we have for the first time received the “Harbinger,” of Aug. 24, in which Bro. M., in reference to our explanation of the notice of the word “relicts,” enquires, “Does not the resident editor read proof of the editorial?” &c. &c. We do not read the proof when “absent,” and as we have already stated, that that “appeared in our absence, and was not suggested by either the editors or publisher,” if that is not a sufficient explanation, Bro. Himes will write you on his return, or before.

Notices for camp-meetings, &c., should be sent by some responsible person, who is well known. We cannot give those coming from strangers, lest the brethren may be imposed upon.

Bro. Himes writes, that he shall probably not be in Boston till after the Vermont meeting.

Correspondence.

The Vision of Daniel.

Dan. 9:23.—"At the beginning of thy supplications the commandment came forth, and I am come to show thee for thou art greatly beloved: therefore understand the matter, and consider the vision."

"The vision"—what vision? Evidently the vision about which he was praying, which is recorded in the 8th chapter. Gabriel's language implies this: "At the beginning of thy supplications the commandment came forth, and I am come to show thee." Daniel was greatly "astonished at the vision," even to fainting and sickness; and as "none understood it," it was not surprising that he suspected the 2300 days were literal, and referred to the termination of the seventy years' captivity, which were then about expiring, and which of course greatly occupied his attention. But finding difficulties in the way of that interpretation of the vision, he betook himself to the only remaining recourse, and "set his face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes," when the "commandment came forth" to Gabriel to "fly swiftly" and make him "understand" it.

In chap. 8:16, Gabriel is commanded to "make Daniel understand the vision." This command was given by "Palmoni, the wonderful number of secrets," from between the banks of Ulai, and could not, therefore, be disregarded, without subjecting Gabriel to the charge of disobedience. In verse 19, Gabriel says to Daniel, "I will make thee know what shall be in the last end of the indignation; for at the time appointed, [and none had been appointed but the 2300 days, v. 14,] the end shall be." Here is a promise then of obedience, on the part of Gabriel, to the Divine command to make Daniel understand the vision of the 2300 days. In the next verse (20), he begins to make him "understand" it, by explaining the ram, the first thing Daniel saw in the vision: he then tells him what the goat, the four horns, and the great horn represented, which embraced every item in the vision but the "time appointed;" when Daniel fainted, and was sick, and Gabriel had to adjourn the remaining explanation till another time.

The next time we find them together, is in the 9th chapter; when Daniel recognizes him as "the man Gabriel, whom he had seen in the vision at the beginning;" who, in turn acknowledges that he has come at the instance of his prayers, to give him skill and "understanding" of "the vision." (9:21-24.)

Let us suppose a case: The proprietor of a machine calls on you with his agent, whose name is John, and sells you a machine; and as he is about to leave, he says to his agent, "John, make this man understand the machine." John begins, and explains to you all but one particular,—without knowing which you cannot work it,—when you are taken with fainting, and are "sick certain days," so that he has to leave you with that particular unexplained. In a longer or shorter time subsequently, he calls on you with this address: "Sir, I am now come forth to give you skill and understanding, wherefore understand the matter, and consider the machine." Would you suppose that he had brought another machine, or that he had called to explain the one "in the beginning?"

It is certain that Gabriel had not fully met the command at the previous visit, for Daniel closes the chapter with saying that he was "astonished at the vision, and none understood it." He must therefore make Daniel another visit; which we find him doing in the 9th chapter. This establishes in my mind beyond a conceivable doubt, the union of these chapters. I am forced to believe that Gabriel was a disobedient, and therefore a fallen angel, and doubt the declaration of Daniel in the last verse of the 8th chapter, when he said that "none understood the vision," or, that Gabriel appeared to him as in the 9th chapter, to give him "skill and understanding of it."

Gabriel proceeds to give him an "understanding of the vision" of the 2300 days, by telling him that 70 weeks were cut off upon his people, and upon the holy city, for the restoration of Israel under the Medo-Persian kings, and for the events connected with the first Advent. (24.) He is even more particular to make him "understand," and divides that period into three; 7 weeks to the building of the wall, 69 to Messiah, and 1 for the confirmation of the covenant. (25-29.) Now then, if we could ascertain precisely, which we cannot, when the 70 weeks terminated, we could know when the 2300 days would end. Yet every one will allow, that we know the neighborhood of time in which the seventy weeks terminated; and if so, we know with

equal certainty the neighborhood of time in which the 2300 days will terminate. Our only mistake, then, was in fixing the time of the first Advent; a mistake in which we have all the world with us. To my mind this is the true issue between us and our opponents. No passing of time can ever disprove the obligation of Gabriel to make Daniel "understand the vision," or the truth of Daniel's assertion that he had not done so; and if not, then it is certain that the 9th chapter is a supplement and a key to the 8th.

Although the argument is not in the least invalidated by the rendering in our version "determined," instead of "cut off," in verse 24; yet the true rendering is clearer, and more harmonious. And as it has recently been asserted, from a source which makes it the more astonishing, that this is a rendering which "never would have been thought of but to sustain a sectarian theory," I will here insert a criticism by a distinguished Hebrew scholar:—

"The verb *chathak*, (in the Niphal form, passive, *nechtak*), is found only in Daniel 9:24. Not another instance of its use can be traced in the entire Hebrew Testament. As Chaldaic and Rabbinical usage must give us the true sense of the word; if we are guided by these, it has the single signification of 'cutting, or cutting off.' In the Chaldaic-Rabbinical Dictionary of Stockius, the word '*chathak*,' is thus defined:—

"*Seidit, absceidit, consceidit, insceidit, excidit*."—To cut, to cut away, to cut in pieces, to cut or engrave, to cut off.

Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase, "*chathikah shelbasar*,"—"a piece of flesh," or, "a cut of flesh." He translates the word as it occurs in Dan. 9:24, by "precisa est"—was cut off.

In the literal version of Arias Montanus, it is translated "*decisa est*,"—was cut off; in the marginal reading, which is grammatically correct, it is rendered by the plural, "*decisae sunt*,"—were cut off.

In the Latin version of Junius and Tremellius, "*nechtak*" is rendered "*decisae sunt*,"—were cut off.

Again, in Theodotion's Greek version of Daniel, (which is the version used in the Vatican copy of the Septuagint, as being the most faithful,) it is rendered by "*sunetmethesan*,"—were cut off, and in the Venetian copy, by "*temntai*,"—have been cut. The idea of cutting off is pursued in the Vulgate, where the phrase is, "*abbreviate sunt*,"—have been shortened.

Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of CUTTING OFF to this verb.

If this argument is valid, (if argument it can be called,)—for I have only repeated the language of "the wonderful number of secrets," of Gabriel, and Daniel, and claimed that they should be believed—then it equally proves that the days were the representatives of years; for the 70 weeks were 490 years—"each day for a year." The only remaining question then is, What is the "sanctuary?" As this has been so fully discussed before, I will only allude to it now.

Sanctuary was originally applied to the Holy of Holies, (Lev. 4:6; 1 Kings 6:16); subsequently, to the Temple, (Levit. 12:4; 2 Chron. 30:8); and finally, to Palestine, (Ex. 15:17); to Heaven, (Psa. 102:19); a place of worship, (Psa. 73:17); &c. If in this vision it means the Temple, that does not stand to be cleansed. If it is put for Palestine, Christ shows, in Luke 21:24, that its capital will be "trodden down till the times of the Gentiles are fulfilled." And if it means the place where God is worshipped; then Christ shows, in John 4:21-24, that it was transferred from Jerusalem, to wherever "two or three" of those who worship the Father in spirit meet. In either view, its cleansing must take place at the "end of the days," when Daniel will "rise up in his lot," (Luther's Bible,) at the sounding of the "last trumpet."

If, then, we are authorized to believe, that the 70 weeks terminated in the vicinity of A. D. 37; we are equally authorized in looking for the coming One in the vicinity of A. D. 1847. We do not know that the 70 weeks terminated in 37; but we believe, with all the world, that they terminated then, or near that time. And if they did, then the sanctuary will be cleansed in, or near, 1847.

I can better doubt historians than Gabriel and Daniel, if forced to do either. "Let God be true," &c.

Blessed are all they that wait for him. Amen. I. E. JONES.

A Word of Exhortation.

"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; (C For yet a little while, and he that shall come will come, and will not tarry.)—Heb. 10:37; and I will place salvation in Zion for Israel my glory."—Isa. 46:13 "In the Lord shall all the seed of Israel be justified, and shall glory."—Isa. 45:25.

In consideration of these blessed promises, especially near to us, how much reason have we to praise God. The inspired penman, near three thousand years ago, looked forward with an eye of faith to the time when the whole family of God's Israel would be surrounded with glory,—to that glorious time, for which we look and pray, and which we contemplate with the deepest interest. And yet, strange as it does appear, that blessed Spirit, which inspired the ancient seer, and which has made us free, has, thus far, failed to make us one in love towards one another.

God's righteousness is not far off; indeed, it is near at hand, and cannot but a few days longer tarry—for he will come: the inspired apostles says, He shall come. The prophet foresaw that salvation should be placed in Zion for Israel's glory; yea, his immortal glory. And is not this enough to swallow up all minor differences of opinion? In view of the joy set before us, can we not at once drop all petty interests, mutually endure the cross, and despise the shame? Can we not be satisfied and contented in the various positions in which God has placed us, when he has made so many precious promises for our consolation? Or shall the hand contend with the foot, the ear strive to exercise the office of the eye, and so on of the other members of the body, thereby throwing the whole into confusion? Shall we, who are looking for the glorious appearing of the great God and our Savior Jesus Christ, and who, above all mankind, have the greatest reason for gratitude, that we have the light, and are enabled, partially, at least, by the grace of God, to walk in it; O, shall we longer be a reproach and a by-word for our inconsistencies? Is it important, in advancing the cause of our blessed Master, that brother should be arrayed against brother for opinion's sake? that contention, strife, and hard names, insinuated, at least, should characterize us as a people? How much rather give place to wrath, or difference of opinion, remembering that we are not all appointed to the same office; neither are we all of the same temperament; but we may be one in love.

How many different parties at this time compose the body of Adventists, and each so conceited, as to suppose itself to be the true Israel! "Is Christ divided?" O, shame. Our very position, it seems, should satisfy us all that this condition of things is not the dictate of the spirit of Jesus. Can it be that the fruit of the Spirit is distraction? No, my beloved brethren and sisters, love is the fruit. "Behold how they love one another," in olden time stumbled a gainsaying world. O, that we might all come together in love, looking for and hastening unto the day of the Lord Jesus, have no separate interests, no adverse plans, no desires but mutual ones in love, no wishes but to perfect our hopes, and grow in grace, and in the knowledge of heavenly things. If one brother believes the departed saints sleep in Jesus in an unconscious state, and that the wicked will be annihilated, so be it; perhaps the Lord has shown him that for his edification; for he certainly has reason for believing it to be the truth. Should another brother differ from him on this point, so be it; he certainly has reason, from the Scriptures of truth, for thinking otherwise. Neither position will exclude a brother from the kingdom, or admit him. The spirit of Christ will admit us, and the lack of it exclude us. It is vastly more important to know what is the mind of Christ, than to ascertain whether the departed saints are conscious or unconscious. We all believe that God will bring them with him, therefore let us rejoice, lifting up our heads, for very soon what little faith we may have will be swallowed up in sight. Some other differences of opinion exist, which in themselves are not worth a straw; but in our zeal we have magnified them to be mountains, and appear actually to think, that if we abandon them, our hope is lost. Depend upon it, my brethren, the spirit of Jesus alone can raise us up at the last day. Under the influence of this spirit, the soul can soar above the elements of moral depravity which surround us, and contemplate those heavenly promises that belong to the redeemed of God, remembering that "in the Lord shall all the seed of Israel be justified, and shall glory."

All of us have abundant reason to take shame and confusion of face, that we have been so unfaithful in performing our part in the great work of warning a dying world of the approaching judgment; and that so many

influences, adverse to the spirit of Christ, have exercised so powerful an influence over our thoughts and labors. Is it possible that the great God had no better servants in his great moral vineyard, to perform this mighty work, than we have been proved to be? O, let us, one and all, humble ourselves before God for past deficiencies, and speak and write nothing but what is founded in love, and calculated to edify and comfort one another in the blessed hope. Let nothing divert us from this purpose, and we shall grow in grace, and in the knowledge of our Lord Jesus Christ. Then our Christian graces will be perfected, our love and zeal be multiplied, the things which separated us will separate us no more, and the wonder with us will be, why they ever existed at all. Let us seek to adorn a meek and quiet spirit, and while one rejoices that he is exalted, let the other rejoice that he is made low, never forgetting that we are brethren, and never cease to love as such. Brethren, let us pray for one another. When and where does a heart-felt petition go up to God in our behalf, except it be for one another? May the God of all grace prepare his people for his glorious appearing. Amen. WM. CLARK, JR.

Dartmouth Camp-Meeting.

Dear Bro. Himes:—Our camp-meeting has just closed at this place, and has been one of great interest. The brethren came together from different sections of the country, deeply imbued with the spirit of God. From the testimony of many, it seems that they had made the meeting the subject of prayer before leaving their houses. Some that were lukewarm and backslidden from God, had also set this time apart to renew their covenant, and consecrate themselves afresh to the work. Sinners came purposely to be benefited by the meeting, and soon found Jesus precious to their souls, returning with the song of joy upon their lips. It was a time of refreshing to all the saints that met together—a time of the greatest union, not a note of discord being heard during the encampment; this union being effected by an earnest desire to obtain Bible truth. In a word, the meeting began in the Spirit, and ended in the same. "Jesus was there."

The ministering brethren present were, Bro. Cole, Cook, Burnham, Turner, White, Campbell, Macomber, and Hathaway. They all seemed to be engaged in the work of the ministry, rightly dividing the word of truth, and impressed with the solemn conviction that they were doing up their last work. Hence their preaching was with power, and their exhortations and prayers spiritual.

A greater number attended this meeting, and it was one of more interest than the one of last season on the same spot. It was to have closed on Saturday, but it was afterwards thought advisable to continue it over the Sabbath.

O, it is good to see the union, spirituality, and devotedness of our brethren in this section of God's moral vineyard, after our severe trials and disappointment. To God be all the praise.

It is due to the citizens of this town to say, that the utmost order was preserved throughout our meeting. Our rights were not infringed upon, nor was there the least disposition manifested to disturb our meetings.

O. R. FASSETT.

Dartmouth (Mass.), Aug. 29th, 1847.

The Christian Patriot and Warrior.

He will lay down his life for his country—for his king, or for his brethren. But his country is a "better, that is, a heavenly country;" his king is the "Lord of hosts," and his brethren, those who are in "tribulation, and in the kingdom and patience of Jesus Christ." His "weapons are not carnal, but mighty, through God, to the pulling down of the strong-holds of sin." What kind of soldiers, or even chaplains, would Jesus Christ, St. Peter, (after he cut off the High Priest's servant's ear,) St. James, St. Paul, &c., have made under Generals Scott and Taylor, in Mexico? O, blasphemous! say you. But no more so than for their professed followers to slay each other in the name of God! "He that taketh the sword, shall perish with the sword." "If my kingdom were of this world, then would my servants fight; but now is my kingdom not from hence." God had a kingdom in this world from Abraham till Christ, as a type of the everlasting kingdom; but then it was taken away, only to be re-established in the "new creation;" since which the Christian, being a foreigner, has nothing here to fight for. His politics are—"He that believeth and is baptized, shall be

saved; but he that believeth not, shall be damned." He is a "stranger and pilgrim," and the laws of this country do not allow such to vote. O, when will Christians "come out from among them, and be separate, and touch not the unclean thing?" OLD PATHS.

LETTER FROM BRO. T. L. HAWKINS.

Dear Bro. Himes:—Fearfully, for weeks past, have I approached the office, suspecting a righteous discontinuance of your eagerly-sought paper; but still I find the faithful messenger, freighted with rich intelligence of speedy redemption from an almost God-forsaken world. I hardly know which most to praise, your patience, or benevolence. The first would be tried if you knew me to be a grasping possessor of the mammon-god of this world; but that knowledge reversed (which is true), would still call forth an exercise of the latter. I will not boast, but I do delight to say, I feel myself one of God's poor, who have the gospel preached to them, but who are rich in faith, and are hopeful heirs of the promise.

Long have I waited Fortune's fickle wheel to turn me out the pittance herewith enclosed, from her overgrown heap of treasures heaped up for the last days. Quickly shall it change hands; for, like Christianity, it is of little worth when hoarded in a cloister, nor can it there fulfil the requisition to let its light shine.

As you must feel some desire to know the providences which surround your Advent friends, few words will detail mine. I was born in Virginia, three years after the appearance of the first sign given this generation, and was educated in Kentucky, and there born again the same year that the Beast surrendered his power to Napoleon. I was a backslidden officer in the United States' service last war, but by amazing mercy reclaimed some time after, from which time I was, for twenty-five years, an acceptable local preacher in the M. E. church. About four years ago, however, I was rejected by said church, my only fault being in daring to believe and proclaim speedy redemption to a groaning creation. For this cause, and for saying none other things than Moses and the prophets did say should come, they went about endeavoring to destroy my influence. But having obtained help of God unto this day, I still remain a firm believer that the greater part of prophecy has become history, and that there is but little unfulfilled, excepting that which pertains to the new heavens and earth, and in I still steadfastly proclaim the truth as it is in Jesus.

Although sixty-four winters have bleached my brow, yet I cannot say with Job, "Worms shall destroy this body;" but believe with him, that "in my flesh I shall see God." Thus burdened with age—with seven in my family—a self-taught mechanic, with little or no property, I solicit a further exercise of your patience (for I dare not further press benevolence).—Have patience, and I will pay thee all."

O, with what solicitude would the week pass away unaccompanied by this cheering messenger. How important is man without spiritual food. How much he is constantly in need of a prompter to duty. He is a perfect exemplification of inconsistency—his birth a painful coming into the world—his death a dismal departure from it. In early life misled by example—perplexed with doubts—diverted by pleasure—seduced by fashion—discouraged by adversity—withdrawn by prosperity, and manacled by its golden chains, the effect whereof is sin—the end, death, and that eternal. Then had he no greater hopes than mammon gives. Where, then, can man repose? On whom can he be crushed hopes rely? Darest thou believe the word of truth? He that hath ears to hear, let him hear. Hearken what that word proclaims to you, "Be ye glad, O my people, and rejoice in that I create; for behold, I create a new heaven and a new earth, wherein dwelleth righteousness;" and, "I create Jerusalem a rejoicing, and her people a joy." And better yet: "I will rejoice in Jerusalem, and also in my people; the voice of crying or weeping shall no be heard; for as the new heavens and the new earth shall remain, so shall you and your seed remain." If you want evidence that all this will be fulfilled, hear what the beloved John says: "I John saw the first heaven and earth pass away, and new ones created. I also saw the new Jerusalem (the mother of us all) descend from God out of heaven, prepared (as Christ promised, John 14th,) as a bride adorned for her husband. I also heard great voices from heaven, saying, The kingdoms of this world hath become the kingdoms of our Lord and his Christ, and he shall reign for ever;" at which all heaven rejoiced. Then the nations became angry, because his wrath had come, and the time for judging the dead, and the giving of reward to his servants, the saints, the prophets, and all that fear his name, small and great. Then God was not ashamed to be called their God, for his tabernacle is with men, and he will dwell with them, and will wipe away tears from all eyes, banish sorrow from all hearts, and death from their borders. Old things will then have passed away, and new things being so pleasurable and abundant, the former shall not come into mind.

Certainly every righteous man must feel an exquisite pleasure even in the anticipation of such

a prospect. How then should faith shout aloud, to hail the immediate return of our long absent Nobleman—the rightful owner of the purchased possession—the legal heir of the Abrahamic covenant—coming with all his heaven-born, resurrected retinue—patriarchs, prophets, apostles, martyrs, saints of every age and clime, angels, archangels, seraphim, cherubim, &c., with a flood of glory from the Father's throne! Then will the living saints be changed in the twinkling of an eye, from mortality to immortality—natural to spiritual—weakness to power, and corruption to incorruption. This broken constitution will soon be mended, this fading vision restored to brilliancy, and these weather-beaten features changed to undying beauty; for we shall be like him, and see him as he is.

Brethren, we are not rehearsing cunningly-devised fables in making known to you this glorious coming of our Lord and Savior Jesus Christ; but we have been eye-witnesses of the signs that have come as harbingers of his immediate descension; so that in one short year all this splendor may be realized.

Your brother, waiting for redemption.

Lower Sandusky (O.), Aug. 18th, 1847.

LETTER FROM BRO. R. V. LYON.

Dear Bro. Himes:—Having a few moments of spare time, I improve them in trying to give a few words of encouragement to the elect of God, scattered throughout Satan's vast empire. It is clear to my mind, that the proclamation of the angel flying through the midst of heaven (Rev. 14:6, 7), is the last which God purposed, in the economy of his grace, to give to this fallen world; and it is equally clear, that that proclamation is now being given. God has always a purpose and a plan, and acts in harmony with them, and it is not possible for any power to thwart him. His purposes relative to this earth are all defined in the chart which he has given to us. And the time when the closing scene shall take place, is so marked by signs, that we may know when it is near, even at the door.

Now, the hinge upon which the doctrine of the soon coming of Jesus seems to turn appears to be this, Has the proclamation been given at the time purposed in the council chamber of the eternal Three, when the plan of salvation was devised? (and this was done ere man had a being.) If it has not, then the church and the world are right in saying that we are mistaken. But if it has, then we are to look for the coming of the King of kings soon: for the proclamation was to be given when it could be said, "the hour of his judgment is come;" or, the time is come, when the destiny of the human family shall be fixed for ever. But, says one, I believe that the coming of Christ is at hand, because Jesus and his disciples, and especially Paul, preached the kingdom at hand. It is true that Jesus and his forerunner preached the kingdom of heaven at hand, as well as the twelve and the seventy. But as the Jews, as a nation, rejected Jesus as the Messiah, God took his leave of them as a nation; therefore, the kingdom could not, in accordance with his purpose, be again preached at hand, until the time of the end should arrive, or the last sign be seen. Paul, instead of preaching that Christ was soon coming, plainly declares to the church at Thessalonica, that the Lord's coming was not at hand; and he proceeds to tell what must take place before that event can be realized. (Read 2 Thess. 2:1-8.) We see by this, that "nigh at hand" means something more than what our opposers would have us believe. The coming of Christ is the next great event marked out in prophecy, an event for which patriarchs and prophets, apostles and martyrs, looked with intense interest. It is evident that this proclamation has been given at the time fixed by God; and any day, for aught we know, a voice from the throne may be heard, saying, "It is done," and the destiny of the human family be unalterably fixed. Soon the saints will dwell on the new earth, and the ungodly be turned into everlasting burnings, where their worm dieth not and the fire is not quenched.

God has crowned the preaching of the Advent doctrine with his own signature; he has not left those who have gone forth without a living witness that he has been in the great movement, calling in his elect, and preparing them for the great crisis, which is just at hand. Thousands have heard this truth, and have been led to embrace Christ as their only hope, and, like the ancients, are seeking for a city which hath foundations, whose builder and maker is God.

With all the light that we now have on the glorious truth of soon seeing Jesus, it looks to me like treason in any one who professes to believe it, if he does not proclaim it, both by precept and example. Let us see to it that we are fully identified with the proclamation,—that we are doing all that Jesus requires of us to give this last note of warning to a fallen world,—that we are "denying ungodliness and worldly lusts," and "living soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." The moment in which we live is a solemn one.

Your brother, in the faith of soon seeing Jesus. Hampton (Ct.), Aug. 11th, 1847.

LETTER FROM BRO. G. W. CLEMENT.

Dear Bro. Himes:—Having for a long time been anxious for an opportunity to write you, I would now say, that we have not forgotten you, nor the blessed cause you advocate. I am confident I speak the true sentiments of all my brethren here, as well as my own, when I tell you that we sincerely sympathize with you in your "perils often" for the truth's sake; and that we are willing to undergo our full share of the reproach, calumny, and persecution which are sure to follow those who fearlessly and faithfully identify themselves with the doctrine of the speedy advent of Him "whom, not having seen, we love." But we are conscious, that however ready we may hold ourselves, as private individuals, to share your trials and burdens, it can but be expected, judging from the history of the past, when important biblical truths have been agitated, that you, with the other pioneers who seem called of God to stand in the front rank of the Advent cause, so far as human instrumentality is concerned, should experience the most pointed, the most barbed arrows of our opponents. It was so in the days of Luther and Melancthon. It was so in the days of the Wesleys and Whitefield. Indeed, I might have commenced with those noble servants of God who are registered in the Holy Scriptures as having "spoken in the name of the Lord," and whom the apostle James commands us to "take for an example of suffering affliction, and of patience." What comes next? "Behold, we count them happy which endure." Bro. Himes, I most devoutly pray, that you may be enabled to endure to the end of the race; that all who are looking for the "glorious hope" may "endure the pain and despise the shame" so undeservingly attached to the Advent cause, and those who adhere to the Bible truths connected with the same. I am more and more convinced that we have got the truth. The page of inspiration shines gloriously, and shows that the doctrines we advocate are founded on God's eternal truth; and though the gates of hell may retard its progress, they never can prevail against it.

How is it that when the apostles, even in their day, so repeatedly alluded to the fact, that the end of all things was at hand, that those who live nearly eighteen centuries nearer that great and notable day, should take it upon them to teach that it is far off, and to say in their hearts, "My Lord delayeth his coming?" It is a lamentable circumstance, that the mass of the professed ministers of Jesus Christ, so far as my observation extends, instead of having the least appearance of being actuated by a sense of the terrors of the Lord, to persuade men to prepare for the coming of Jesus and the judgment, are striving to annihilate the doctrine of the Lord's near approach, by their unscriptural thrusts at the events connected with our blessed hope. But we have only to be patient, keep humble, and pray fervently that God would be merciful to the souls of those who are held under such influences. O, may we constantly tremble at the word of God, and continue to "cry after knowledge, and lift up our voices for understanding, and seek for her as for hid treasures." O, God, prepare us for thy solemn judgment, and enable us all to be of the number who are looking for Jesus; for thy word declares, that unto such shall he appear the second time, without sin unto salvation. Yours, determined to hope to the end. Landaff (N. H.), Sept. 1st, 1847.

LETTER FROM BRO. E. Y. RUST.

Dear Bro. Himes:—I am still looking for "that blessed hope"—the gathering together of the elect of God,—when all God's scattered and peeled people shall meet, and when there shall be no more divisions and jealousies, and not one discordant note be heard throughout the heavenly choir.

The saints in this place are strong in the faith of speedy redemption. We are now having good and profitable meetings. Bro. G. W. Barnham was with us last Sabbath, and we had a sweet and refreshing time in coming around the table of the Lord, thus joyfully anticipating the time when we shall eat bread and drink wine in the kingdom of God. Yet we are not without our trials here, as in most other places.

We rejoice to hear of your meetings, and the interest attending them, wherever you are permitted to hold them unmolested. I pray God to help you and all the other dear brethren who are publicly, and consistently, publishing the unwelcome truth, "Behold he cometh!" fearless of the combined powers of earth and hell. Preach the word in its purity, and thus "feed the flock of God." We still feel that the "Herald" is maintaining true gospel ground, and is increasing in interest. May God help the dear brethren to comply with your request, and write more to the "Herald," that the people of God may understand the position which each occupies.

My faith in God's word was never more rooted and grounded than it is now. What additional signs can we now look for? None but those that are to appear in immediate connection with the coming of Jesus. Away, then, with our doubts and fears. Let us lay aside every weight, and gird on the whole armor, and stand fast in the

liberty wherewith Christ has made us free. O, how the spirit of the world is creeping over us, imperceptibly, it is true; but let us heed the Savior's admonition, to take heed, &c. (Luke 21:34.) My brethren, in view of all that has transpired, and is now transpiring, the fulfillment of almost every jot and tittle of his word, let us constantly be in a state of mind so that we can pray, "Thy kingdom come; thy will be done on earth as it is in heaven." Let us spend more time in sweet communion and meditation with God, and in agonizing prayer, and less in "doting about questions to no profit." O, ye backslidden in heart, where are you? Away from your father's house,—dying—starving, in a foreign land. What, could you not watch and pray a little longer? Did you find Jesus unwilling to bless you when you sought him? Ah! think how he prayed upon the cold mountain (having not where to lay his head) even for you; and will you be ashamed of him and his words?—Read his own language, Matt. 10:33; Mark 8:38; Luke 9:26, and 2 Tim. 2:12. You will there learn the solemn truth, that just as we treat Jesus here, so will he treat us when he comes. O, come back, my brethren and friends, come back—repent—do your first works ere it be too late, and he will own and receive you. May God inspire the hearts of us all to wake up, and take hold in earnest in laboring for poor sinners, who are just ready to perish, that we may by all means save some before the awful storm shall overtake them, when there will be none to deliver. Yours, waiting for the adoption. Waterbury (Vt.), Aug. 21st, 1847.

Bro. Jos. L. CLAPP writes from Homer (N. Y.), Aug. 20th, 1847:—

Dear Bro. Himes:—Bro. Chapman's letter in the "Herald" of Aug. 14th, reminds me of his request to me when he was about to leave this place, at the latter end of June. Bro. C. remarks, that the last evening he was with us was truly a refreshing season; numbers can testify to its truth. Though Bro. Chapman came among us unexpectedly, his visit was not unwelcome. It was truly cheering to hear the gospel of the kingdom proclaimed, and the Scriptural evidence produced, that the King of kings will soon appear in power and glory, and take the rebuke of his people away, and make the place of his feet glorious. This our Lord has promised, and this he will accomplish. The practical influence of such a hope as this leads us to purify ourselves, even as he is pure; also to live soberly, righteously, and godly in this present world, looking for the blessed hope. The heart often pants for that glory which is to be brought unto us at the revelation of Jesus Christ. It is but a little while longer that we shall have to toil and labor to benefit our fellow men. Therefore let us labor while the day lasts; soon it will be truly night to the wicked—the despisers of our hope. But a more bright and glorious day will dawn upon those that love the appearing of our blessed Lord. Then shall we tune our harps anew to the praise of him that was slain to redeem us to God by his blood, from every tribe, and tongue, and people, and nation. In view of such matchless glory, I wonder not that John should exclaim, "Come, Lord Jesus!"

Should any of our brethren in the ministry come into this county, which has been very much neglected, they will find a resting place at my house, as well as other friends in the neighborhood, who will be glad to see them. May all that love the appearing of our blessed Lord be wise as serpents and harmless as doves, and be prepared to meet him when he shall descend from heaven. Yours, looking for redemption.

Sister LUCINDA CARVIN writes from Botetout Springs (Va.), Aug. 26th, 1847:—

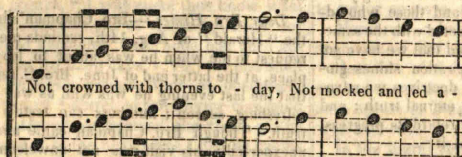
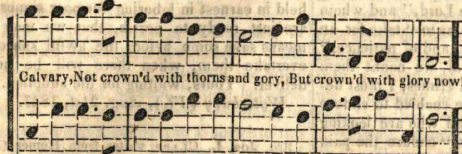
Dear Bro. Himes:—I feel anxious that some one of our faith should visit this section of country. We have received partial promises from Brn. Brewer and Mumford; but from some cause they have not come as yet. I am rejoicing in hope of soon witnessing the appearance of the great God and our Savior. I never heard a sermon on that subject; and all the comfort I receive is from reading your valuable paper, and the other Advent publications. I receive through them much comfort, and much valuable information. May the good Spirit of God enlighten your understanding, and enable you to unravel the mysteries of the Bible. Do send a minister here if you can. God is able to raise up friends to his own cause, and he will provide for his children, even in their enemies' land. Please accept my best wishes, and believe me to be your tried sister and friend.

Bro. S. EVERETT writes from North Leverett (Mass.), Aug. 30th, 1847:—

I rejoice to hear that those who profess to be looking for the Lord are persecuted, for no other crime than for peaceably meeting together for worship and instruction. It turns to them for a testimony to the truth. The scoffers' enquiry is made, "Where is the promise of his coming?" The Lord will soon come and deliver his waiting people. Be of good courage, brother, and the Lord will be with you. Yours in hope,

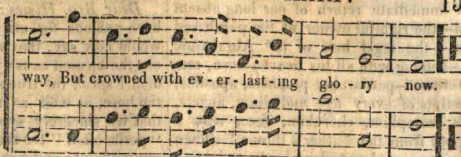
14 There is a King of glory.

A. CRINFIELD.



MILLENNIAL HARP.

15



2. He cometh, cometh speedy,
To save his suffering saints,
Saints groaning, waiting, ready,
And endeth their complaints:
With joy they meet him in the air,
And shout the swelling triumph there:
No longer poor and needy,
But crown'd with glory now!
Not one's reviled to day—
None stumble in the way—
All crown'd with everlasting glory now.
3. O tears, and sin, and sighing,
Now let your prisoner go,
Discharged from pain and dying
And from a world of woe;
I go to Christ—he comes to me—
We meet in bright eternity—
On clouds he cometh flying,
On clouds of glory now!
Victorious in his wars,
Full many a palm he bears,
And crowns of everlasting glory now!
4. O what a tribulation,
And all the ills I bear,
Compared with this salvation,
And all the glory there?
Behold, a city fair and high,
Bright Capital of earth and sky,
That dureth with duration,
All filled with glory now!
The armies of His grace,
Triumphant reach the place—
'Tis glory, everlasting glory, now!
5. There every sight that pleases,
There every sound that cheers,
There sweet immortal breezes,
Inspire the palmy years;
There all the just join in a band,
From every age, from every land,
While o'er them reigns King Jesus,
With crowns of glory now!
The people of His grace,
Have reached the heavenly place, 'Tis glory, &c.

SIMEON HALL has recently visited Champlain and vicinity, professing sympathy with our Advent brethren. He received liberal contributions from some of our friends, under the idea that he was in full fellowship with them. We doubt not they will be sorry to learn, that on his return home, to the State of Maine, he rewarded their kindness by condemning them, and their associates, with a few exceptions, in the most opprobrious terms. It should be understood that he has no sympathy with us: and where he is known, in the State of Maine, our brethren have none for him. He holds to the "shut door," indiscriminate feet-washing, &c., and seeks covertly to introduce them. Many of his own party disfellowship him. **I. ADRIAN.**

TO CORRESPONDENTS.

P. H. Bouk.—We do not know that we have any peculiar view respecting Isa. 8:14—"And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."

We have always understood it as referring to the rejection of Christ by the Jews, and their being ensnared by that rejection.

Bro. M. O. Pray writes, that the brethren in North Scituate, expect to hold a tent meeting there about the 1st of October. Particulars next week. They request the attendance of Brn. Cole and Burnham.

Dr. A. Clark, who had a great hostility to swine's flesh, and also to tobacco, is reported to have said, "If I were to offer a sacrifice to the devil, it should be a roasted pig stuffed with tobacco."

Bro. Himes.—The brethren in Meriden, Ct., wish you to write Edmund Parker, of that place, when you can deliver a few lectures there.

The Adventists are holding numerous camp-meetings in the country. It is a mistake that they ceased operations with their '43 expectations. They still look for the speedy personal appearing of Christ. They will continue to be disappointed, we believe. But we know among them some most intelligent and exemplary practical Christians, whose lives put to shame hosts of their sectarian opposers. "He that doeth righteousness is righteous." **Practical Christian.**

Yellow Fever.—A correspondent of the N. Y. "Herald" says, that at the latest dates from the South, the most rigid quarantine requisitions were in force at Natchez and Vicksburg. The streets appeared deserted, and hearses and mournful little processions were moving out to the grave yards at all hours of the day. At Vicksburg and Natchez all the steamboats up had to lie off, and undergo the most careful examination. The reinforcements to the army going down would stop at one of these places, Natchez, till ready to push straight through for the Brazos, or Vera Cruz, so as to escape the pestilence of New Orleans. The strangers at New Orleans were leaving in every direction, and many of the citizens were pushing up the river by every boat. Many of the arks and flats descending were selling out at Natchez, the men returning by the first boat up the stream. **Boston Journal.**

BUSINESS NOTES.

T. Ford.—The \$5 was received, and pays to v. 12. **W. S. Miller**, \$1 for "Children's Herald." They are sent.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. - \$503 46
The Post-master of Princess Anne, Md., informs us, that the paper addressed to **JAMES ANDERSON**, is not taken from the office. He owes - 1 00
Total delinquencies since June 1st, 1846. - 504 46

APPOINTMENTS.

I propose to attend meetings as follows: at Lyndeborough, N. H., Tuesday, Sept. 14th, where Bro. Albert Hardy shall appoint; at Bennington, Wednesday, the 15th, at the house of Bro. Lewis Martin; at Hillsboro', Friday, Saturday, and Lord's day, the 17th, 18th, and 19th, at such hours of the day as will be thought best by the brethren. **S. EVERETT.**

The Lord willing, I will preach at the following places: Hawley, Mass., Sept. 13th, 2 p. m.; Ashfield, the 14th, 4 p. m.; Whitingham, Vt., the 16th and 17th; Jamaica, the 18th and 19th, commencing on Saturday, 10 a. m.; Grafton, the 20th and 21st, 6 1-2 p. m.; Springfield, the 22d and 23d, 6 1-2 p. m.; Mount Hawley, the 25th and 26th, commencing on Saturday, 10 a. m. **R. V. LYON.**

In consequence of the camp-meeting at Stowe, I wish to change my appointments as follows:—
The Lord willing, I will preach at Concord, N. H., Lord's day, Sept. 26th; at Pittsfield, the 27th; at Stratford, the 28th; at New Durham, the 29th; at Wolfboro', the 30th; at Tiltonboro', Oct. 3d; at Eaton, the 5th; at Dover, the 8th; at Portsmouth, the 10th. Those which come on the week days, will be held either at 5, or 7 p. m., as it may be thought best. **J. WESON.**

God willing, I will fulfil the following appointments: Field-meeting at Bro. Kitcher's, near Belville, Sept. 19th, 10 a. m.; field-meeting at Bro. Bricknough's, Sept. 16th, 10 a. m.;—Nugent see to it Milford; Toronto, Oct. 10th, 10 a. m.; Bro. Trusdell's, the 11th, 8 p. m.; Bro. Wallace's, the 12th, 8 p. m.; Bro. Anguish & McKinzie's, the 13th, 8 p. m.; Nassygway, Nelson, Bro. Campbell's, the 17th, 10 a. m.; Bro. Burros's the 19th, 8 p. m. I expect Bro. Thompson to accompany me. **DAN'L CAMPBELL.**

Big Tent and Camp-Meetings.

NINTH MEETING.

Bro. Himes.—The Committee of arrangements for the Tent meeting in this vicinity, have decided that it shall be held at Bason Harbor, in Ferrisburgh. It is decidedly the best location to be obtained, being half a mile from the steam-boat landing, and seven miles from Vergennes. There is a temperance inn half a mile from the camp-ground, where those who wish, may be accommodated for a reasonable compensation; likewise horse keeping, conveyance to and from Vergennes, morning and afternoon, by land or water. As the place selected is one side from the brethren in this section, on account of accommodating those who should come from a distance, it is advisable that all who can, should come with tents, and be prepared to remain on the ground through the meeting. Those from abroad who may desire it, will find accommodations with the brethren on the ground. General attendance from abroad is desired.

TIME.—The meeting will commence Sept. 15th, and continue over Sunday. We shall try to get all ready by the 14th.

ALFRED SMITH, JUSTUS SMITH, TRUMAN GRANDY, ALMON THOMAS, CALVIN SMITH, STEPHEN BRAGO, E. W. CASE.
Committee of Arrangements.
Bristol (Vt.), Aug. 9th, 1847.
N. B.—Bro. R. Hutchinson will attend, and render his assistance. He will also make a report of the English Mission, up to the time he left England. **J. V. H.**

CONFERENCES.

If the Lord will, a Second Advent conference will be held at New Durham Ridge, on Saturday and Sunday, Sept. 18th and 19th. Bro. Edwin Burnham will attend. We give all a general invitation to attend that can.

CHAS. TAYLOR.
A conference will be held, if God permit, at Davis' Island, Guilford, N. H., to commence Oct. 15th, and continue three days. W. Burnham and myself expect to attend by request. Let this be a general gathering, brethren. **EDWIN BURNHAM.**

[Bro. B.—There is a letter here for you, post-marked Providence. What shall we do with it?]

Bro. Henry Rohrer's P. O. address is Canton, Fulton county, Ill.

PROMISERS OF THE "HE PASA EKKLESIA."—J. Winebrener & Co., propose to publish, by subscription, Portrait and Improved Edition of the work entitled, "The History of all Denominations in the United States."

This work will contain several new articles, and some of the old ones improved. It will also be embellished with fifteen or twenty splendid Portraits of leading men belonging to the different religious denominations represented in the work. It will be printed and published in a large octavo form—on good paper, and in extra gilt binding—and delivered to subscribers at Two Dollars and Fifty Cents per copy, payable on delivery of the work. Common edition, without the Portraits, One Dollar and Seventy-five Cents.

This work consists entirely of original articles, written expressly for the work by distinguished divines, belonging to the different denominations in the United States, and comprises an accurate and impartial account of the Rise and Progress, Faith and Practice, of each denomination.

In this work every denomination has, through one or more of its leading members, its own claims and history presented for the investigation of the unbiased, and from which the impartial investigator is enabled to form his own conclusions from authentic data.

This course has met the decided approbation of several of the most distinguished members of various denominations.

THE NEW YORK

"SCIENTIFIC AMERICAN."

THIRD YEAR.—This popular Scientific and Mechanical Journal, (which has already attained the largest circulation of any weekly paper of the kind in the world,) will commence its **THIRD VOLUME** on Saturday, Sept. 25th.

Each number of the "Scientific American" contains from FIVE to SEVEN ORIGINAL MECHANICAL ENGRAVINGS; a catalogue of American Patents, as issued from the Patent Office each week; notices of the progress of all new Mechanical and Scientific Inventions; instructions in the various Arts and Trades, with Engravings; curious Philosophical and Chemical Experiments; the latest Rail-Road Intelligence in Europe and America; all the different Mechanical Movements published in a series, and illustrated with more than a Hundred Engravings, &c. &c.

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NOTICES.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Fallacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of the Jubilee Hymn," by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1-2 per doz.; \$2.50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine." By the Rev. Mount Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification." By the Rev. Mount Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price, 37 1-2 cts. retail, 31 1-3 wholesale.

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"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$9 a set.

"THE VOICE OF GOD; or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TUXEN'S Dispensational Chart. Price, 37 1-2 cts.

CLARK'S Gospel Chart.—Price 37 1-2 cts.

A correct and splendid lithograph, from a daguerrotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

MEETINGS IN BOSTON at the "Central Hall," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry above the Saloon.

AGENTS

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—Geo. Needham. Brimfield, Mass.—Lewis Benson. Buffalo, N. Y.—J. J. Porter. Champlain, N. Y.—Henry Buckley. Cincinnati, O.—John Kitch. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—Leonard Kimball. Milwaukee, W. T.—Luzerne Armstrong. New Bedford, Mass.—Henry V. Davis. New York City—William Tracy, 71 Forsyth-street. Orrington, Maine—Thomas Smith. Philadelphia, Pa.—J. Litch, 46 1-2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—George H. Child. Rochester, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterloo, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending Sept. 9.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald" will please send it if credited.

W. Murrell, 315—\$1 58.—W. Bryant, v 14; W. Simpson, v 14; A. H. Brice, v 14; G. W. Clement, v 14; R. Chandler, 339; I. Noyes, v 14; R. Bacon, v 14; T. Hillier, v 14; I. V. Pinto, v 14; I. Brittingham, v 14; C. Whipple, v 14; P. Stone, v 14; D. Green, 316; H. M. Sleeper, 356; N. Woodman, v 12; L. Joslin, 346; L. Atkins, v 13; T. Smith, v 14; H. Parcher, v 14; W. Field, 336; D. D. Robinson, v 14; R. Robinson, 356; E. Chamberlain, 339; S. Wells, 372; C. H. Canavan, v 13; R. V. Lyon, on acct; C. Moulton, 339; S. Hovey, v 12; P. H. Bouk, 360; J. Douglass, 345—each \$1.—Lucinda Carvin, 360; J. Seabury, 347; W. S. Wetherbee, v 12 (owes \$1); S. A. Floyd, 372—each \$2.—T. L. Tullock, v 14; Dr. M. Harwood, v 14; E. Parker, v 14; H. Parley, v 13—each \$3.—P. Johnson, on acct—\$6.—J. W. Stewart, v 14—\$10.